

Libro John Hurst

MEDITATIONS AND DISQUISITIONS

UPON

The first Psalme of
D A V I D.

Blessed is the Man.

By S^r. RICHARD BAKER, Knight.

*Libro John Hurst de Seno John Hurst
the cognate mori Consequary
de intermon
Saturday
the 2nd 1639*



L O N D O N,

Printed by Edward Griffis, for Anne Bowler, and are
to be sold at the Marigold, in Pauls Church-
yard. 1638.

MEDITATIONS

DISPOSITIONS

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The first Psalm of
DAVID.

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By ST. RICHARD BAKER, Knight.



80:624

Printed by Edward Gifford, for James Bowerman and
Co. Stationers, 17, in Strand, London.
1738.



TO THE
Right Honorable
THOMAS LORD COVENTRY
Baron of *Ailesborough*, and
Lord Keeper of the Great Seale
of ENGLAND.



*Y Honoured
Lord: He may
truely be said,
a happy man;
Cui omnes
bene volunt:
But more true-
ly bee, Cui omnes bene velle
debent: and in both these Rights,*

The Epistle

I may justly pronounce your Lordship, happy : yet there is a better Title, for asserting Happinesse to you, than both these : That your Delight is in the Law of the Lord ; and in his Law will exercise your selfe, both Day and Night : For now, it is not the World ; it is not I ; it is David himselfe, that pronounceth you happy : and give me leave, my Lord, to shew you the Picture of a happy man, drawne here by David ; and let all the World judge, if it resemble not you : and that so neere, that not any in our Age ; and I may say, nor yet in many Ages, hath beene more like it. And having shewed you this ; my part remaines, onely to Pray ; that you may long enjoy this happinesse

Dedictory.

nesse as a fruite of your vertue here;
and come at last, to bee like the Tree
it selfe; which will yeeld you a fruit
of happinesse, that shall never fade;
nor so much as the leases of it, ever
wither: for how should they wither,
when In memoria æterna erit
Iustus? Thus he prayeth that is

Your Lordships humble

and devoted servant,

RICHARD BAKER.



*Recensui Tractatum hunc in Psalmum pri-
mum, à Domino Bakero scriptum; eumq;
typis mandari permitto; modo intra 3.
Menses proximè sequentes imprimatur.*

S A. B A K E R.

Octob. 25. 1637.

Ex Ædib. Londini.





MEDITATIONS
AND
DISQUISITIONS
upon the 1. *Psalme* of
DAVID.



It may be thought, but an idle speculation to observe, that the first word of this *Psalme*, in the *Hebrew*, begins with *Aleph*, the first letter of the Alphabet; and the last word of it begins with *Tau*; the last letter of the Alphabet; as though this *Psalme* should containe whatsoever may be expressed by all the letters of the Alphabet. And it may bee little better to observe; that this first *Psalme*, hath a kind of correspondence, to our first parents: for the first word of it, is *Blessed*; and the last words, is *perishing*: and such was their condition; they began in blessednesse, but they ended in perishing: They began in blessednesse, being placed in *Paradise*, where they had the *Tree of Life*; but they ended in perishing, being cast out of *Paradise*, where they *died the death*. But although the Prophet perhaps had none of these conceits; yet he had

Meditations and Disquisitions

great reason; for so placing his words: for blessednesse is the marke, we all aime at: if that be once named, there needs no other Rhetorick to make us attentive; most properly therefore it is placed the first word; seeing the first words are the proper place to perswade attention. And as fitly is perishing, placed the last words; that if the hope of blessednes, cannot allure us to godlines; yet the feare of perishing, may keepe us from wickednesse: seeing nothing so much deterres from evill doing, as the feare of evill suffering; and the word is justly placed the last, that it may last the longer in our memories; seeing the last words ever, are best remembered.

But to leave these generall aimes; and to come to particulars and certainties: we may perceive, that this whole Psalme, offers it self to be drawn, into these two opposite propositions: a godly man is blessed: a wicked man is miserable: which seeme to stand, as two challenges, made by the Prophet: One, that hee will maintaine a godly man, against all commers, to bee the onely *Iason*, for winning the golden Fleece of blessednesse: The other, that hee will make it good, upon the heads of all the wicked; that howsoever they make a shew in the world, of being happy; yet they of all men are most miserable. But lest there should grow litigiousnesse about the words; he will have it agreed upon first, what a godly man is; and what it is most qualifie this happy *Iason*. It seemes, the Prophet had heard, of an old description of a
godly

godly man; *Declina a Malo, & fac bonum*: Eschew evill, and doe good: but finding this too generall, and too much foulded up; hee thinkes it necessary, to open the first part of it, into three Negative markes: and the last part of it, into two Affirmatives. But are not these strange markes, to begin withall? as though, we could know a godly man by Negatives? or that godlineesse consisted in Negation? as if vertue were onely *Vitium fugere*? Indeed the first godlineesse that ever was, that is the first Commandement of God, was delivered to our first parents, in a Negative: Of the Tree of Good and Evill, ye shall not eate: and if they had well observed this Negative; they should never have sinned in any Affirmative: as long as it could be said of *Adam*; there goes a man, that never eate of the forbidden Tree; so long it might as well bee said of him; There goes a perfect righteous man. And even the first written Law of Commandements, was delivered likewise in a manner all in Negatives; *Thou shalt not kill; Thou shalt not steale*, and the rest; in which, so much godlines is contained, as might have brought usall to Heaven; as Christ told the young man; *si vis ad vitam Ingredi, serva Mandata*. Iustly therefore the Prophet, begins his godlineesse here, with Negatives; seeing negatives at first, began all godlines.

But as the evill spirit in the Gospell, answered the Iewish Conjurers, who in their adjuration, used the names of Iesus and *Paul*: Iesus I know; and *Paul* I know; but who are you? so

here, perhaps, some curious spirit, may object & say; the Negative Commandments of the first Table I know: and the Negatives of the second Table I know; but what are these? They are not indeed, the very marke we aime at; but they are the meanes, that guide us to the marke; and if by observing those, wee arrive at the haven; by observing these, we avoid the rockes, that hinder us from the haven.

But why would the Prophet, use any Negatives at all; and not rather relie wholly upon Affirmatives? as to say; That hath walked, in the counsell of the godly; that hath stood in the way of the righteous; that hath sate in the chaire of the humble: and thus, he might have made his argument in *Barbara*; and never needed to have troubled Negatives at all? But Negatives in this case could not be denied: for if hee had left out Negatives; he had left out, a great part of the worth and praise of godliness: For a godly man, cannot alwaies runne in smoothe ground; he shall sometime meete with rubs; he cannot alwaies breathe in sweet aires; he shall sometime meet with ill favours; he cannot alwaies saile in safe seas; he shall sometime meet with rocks; and then it is his praise, that he can passe over those rubs; can passe thorow these favours; can passe by those rockes; and yet, keepe himselfe upright and untainted; and untouched of them all. Besides, Negative precepts, are in some cases, more absolute and peremptory, than Affirmatives: for to say, that hath walked in
the

the counsell of the godly, might not bee sufficient; for, he might walke in the counsell of the godly; and yet walke in the counsell of the ungodly too; not both indeed at once; but both at severall times; where now, this Negative cleares him at all times. And may it not also, be a cause of using Negatives: because it seemes an easier way, of shewing what a thing is; by shewing what it is not; than by using onely Affirmative markes; especially where a perfect induction may be made: and herein, *David* not unfitly may be thought to reflect upon himselfe; & the case not unlike, to *Samuels* seeking to finde out a King, amongst the sons of *Iesse*. For, when *Eliab* was brought forth; *Samuel* verily thought, that hee had beene the man; and afterwards; *Abinadab*, that it had beene he; and then that *Sham-mai*, without all doubt was he, for these were all goodly personages; likely men in show, to make Kings of; but when God refused these, and all the rest; and that there was none left, but onely *David*: then was *Samuel* forced at last, to fall upon him: so, in our case here; the world is verily perswaded, that the likeliest men to bee blessed, are those that walke in the counsell of the ungodly; or those, that stand in the way of sinners: or such as sit in the chaire of scorers; for, these are all, great gallants, and make a goodly shew in the world: but when the Prophet hath rejected all these; and none is left but the godly man; then we are forced of necessity at last, to fall upon him: and as *David*,

was the unlikeliest of all his brothers to be a King; yet hee was the man: so a godly man seemes the unlikeliest of all others to be blessed; yet hee is the man. *In the World, yee shall have trouble*, saith Christ; this makes him unlikely; but be of good cheere; *I have overcome the World*; this makes him the man. And thus, as God directed *Samuel*, to elect by rejecting; so *David* directs us here, to choose by refusing; and this is a cause also, that makes Negatives, in many cases, so much in request.

But though some Negatives, in some cases, may be fitly used; yet it followes not, that these in this: and therefore it will be fit, to examine these Negatives, and to see what they are: that hath not walked in the counsell of the ungodly; that hath not stood, in the way of sinners; that hath not sate in the chaire of scorner: and are not these, in this case, strange markes? as though wee should know a godly man, by the postures of his body? Or, as if a goodly man, should neither walke, nor stand, nor sit? And what remaines then, but that he should doe nothing else, but lie? and yet this he must not doe neither: For, lying is the posture of a wicked man; as it is said; *Hee lieth in wait, to doe mischief*. Indeed, walking hath been often branded with notes of miscarrying: *Dynas* went a walking in the flowry fields; and returned home, deflowred: *Cain* went a walking with *Abel*, into the field, a brother; and returned home a murtherer: and it seemes to have beene an

an old exercise, of the Divell himselfe; who answered God, that hee came from *walking, and compassing the earth*: and Christ warned his Apostles, not to *walk into the way of the Gentiles*; which seemes not much different, from this caveat here.

But, though walking may be a hinderance to godlinesse; yet standing, perhaps, may be a furtherance; for Christ saith: *When yee stand praying*; and so, it is the posture of Piety; and it is said of Moses; that he *stood in the gap*; and so, it was the posture of Charity; and the Angells are said, to *stand before God*; and so, it is the posture of Reverence; and yet for all this; if standing be not joyned with understanding; as if wee stand where wee should kneele; as when David saith, *Let us fall downe, and kneele before the Lord our Maker*: Or if we stand in places, where wee should not; as in the way of sinners; Or if wee stand, amongst persons that wee ought not; as in sinners way; in all such cases, standing may be as great a hinderance to godlinesse, as ever walking was.

Yet surely, sitting is an Innocent posture; sitting never committed Adultettry; never stole; never did any murther; and not onely an Innocent, but a reverent posture; it is the posture of a Iudge; as it is said: *Tee shall sit, and judge the twelve Tribes of Israel*. It is the posture of a King; as it is said; to the King, that sitteth upon his Throne: It is the posture of Angells; as of the foure and twenty Elders in the *Revelation*;

tion: and yet as innocent and reverent as it is; it may be abused: for, if we sit in the way of lasciviousnesse; as *Thamar* did: Or, if we sit, in the chaire of injustice, as *Pilate* did: or, if wee sit, in the seat of pestilence; as it is said here; sitting may prove as great a bane to godlinesse, as either standing, or walking was.

But they are not the postures, that are here blamed; but the Impostures; that we bee not drawne abroad a walking, as to take the fresh ayre; and then, be poysoned, with infectious savours; that we be not kept standing in a pleasant way; and then, the enemy, who lieth in waite continually, come suddenly and surprise us: that we sit not idly, and take our ease; and in the meane time; the Bridegroomme passe by; and we be shut out of doores. For, if there be nothing else in it, but walking; a godly man may walke, as much as hee will: seeing there is not onely a godly walking; as it is said of *Noah*; that *he walked with God*; which was a walking in godlinesse: but there is a blessed walking; as it is said of *Enoch*; that *hee walked with God*; that is, God tooke him from walking in this vale of misery, to walke with him eternally in Paradise.

The marke therefore to know a godly man, consists not, in the not walking; but wee must walke further to finde it; and the next word, wee come too, is counsell; and the Negative cannot consist in this word neither: for, counsell is one of the most excellent gifts, that is given

to

to man; that it is even one of the Names of God himselfe, to be called Counsellour: the Negative therefore not found here neither; wee must yet goe further; and the next word we come to, is ungodly: and now certainly, we shall have a full Negative; for ungodlinesse is the herbe that marreth all the broth; it poisons all the company that it comes in; not onely walking, a thing in it selfe indifferent; but even counsell, a thing in its owne nature, most soveraigne; they are both marred by this one ingredient of ungodlinesse. The like may be said, of the other two, that follow; for, neither standing; nor standing in the way, doth any hurt, till wee come at sinners; neither sitting; nor sitting in a Chaire, doth any hurt, till wee come at scorers; all the hurt, like the sting in the taile of a Serpent, comes in the last. Walking in counsell, had beene a safe proceeding; if the ungodly, had not given it; standing in the way had beene a lawfull calling; if sinners had not made it; sitting in a Chaire had beene an easie posture; if scorers had not framed it; but if the ungodly; or sinners, or scorers have any hand at all in our actions; have any thing to doe in our doings; both safety and lawfulnessse, and ease, and all are utterly overthrowne.

Or, may we not take a way, which crosseth the great high-way of the World: and conceive it thus: To walke in the counsell of the ungodly, is a pleasant walke; and if pleasure would make us blessed; were likely to doe it; to stand in

the way of sinners, is a profitable way; and if profit will make us blessed; were the way to doe it; to sit in the Chaire of scorers, is an honourable seate; and if honour would make us blessed; would serve to doe it; but all these courses, the Prophet rejecteth: they are so farre from making us blessed; that hee gives us warning of them, as the onely impediments, that hinder us from blessednesse. And therefore, the voluptuous man is deceived, in placing blessednesse in pleasures: for howsoever hee fare deliciously every day in this life; yet he may heare, of a terrible after-reckoning, brought in, by Saint Iohn, *How much thou receivest in pleasures here; so much shall be added to thy torments hereafter.* The covetous man is deceived, in placing blessednesse in riches; for howsoever, they make him welcome in all companies, where hee comes, in this world; yet hee may heare of a grievous repulse, to be given him by Abraham; *Sonne, thou hast received thy portion in this life; and therefore hast no right, of ever coming into my bosome.* The ambitious man is deceived, in placing blessednesse in honour; for howsoever hee sit aloft in his Chaire, and play Rex here; yet hee may heare of a cruell downefall, foretold him by Esay; *Thou hast said in thy heart, I will climbe up above the clouds, and will be equall to the Highest; but thou shalt be cast downe, to the pit of Hell, and to the nethermost Lake.*

But have then ungodly men counsell? One would

would thinke, it were want of counsell, that makes them ungodly : for who would be ungodly, if hee had counsell to direct him? Certainly, counsell they have; and wise counsell too; that is, wise in the eye of the world, and wise for the workes of the world; but wise in the sight of God; and wise for the workes of godlinesse, they have not: and in that kinde of wisdom, ungodly men are your greatest counsellours: Greatest, in the ability of counsell; and greatest in the busying themselves with counselling. For their wisdom in counsell, wee have a precedent in *Achitophel*; who was in his time, a most wicked man; and yet for counsell, was the Oracle of his time. And for their forwardnesse in counselling; it is a quality they have, as it were *Extraduce*, from their Father, the Divell; who, no sooner creatures were made, that were capable of counsell, but he fell a counselling: and such indeed, are all the ungodly; as it is in the Psalm; *The poyson of Aspes is under their lips*: it serves not their turnes, to doe wickedly in their owne persons; but they must be drawing others into wickednesse, by poisoning and infecting them with wicked counsell. So then, the not walking in the counsell of the ungodly; is, not to hearken to the hissing of the Serpent; not to make wicked men our counsellours; nor in the course and actions of our life, to be directed by them.

But, if this be all; what great matter is it?

or what needed, so great a caveat, to be given of it? Certainly, both the danger, and the difficulty, deserve a principall caveat; and in the caveat it selfe, wee may see them both: for there are but three words in it; and every word is as a cord, to draw us into sin. If Pleasure will entice us, here is walking to doe it: If Reasons will perswade us; here is counsell to doe it: If number will overrule us; here is the plurall against the singular, to doe it: that the aire is not more pestilent, to be taken in; then hard to be kept out; the rocke, is not more dangerous, to be runne upon, then difficult to be avoyded.

Wee would now proceed, to the second make; but that wee know not, how to set our feet; For wee begin to see, or seeme to see, a gradation before us; and as I may say; a paire of staires: but whether wee goe up or downe the staires, in this gradation; is made a question. But is it not strange, wee should not know the ground we goe upon; whether it rise or fall; whether it be ascending or descending; yet such is the Prophets contrivance here; that Doctors doubt it, and are divided. Many grave Authors there are on both sides; many great reasons on both sides, to maintaine their opinions. They which thinke it an ascent, conceive it thus; that hee which walketh in the counsell of the ungodly; is yet but wavering, as misled by opinion; and makes but an error: he that stands in the way of sinners; stands out with obstinacy; and makes an Heresie: but hee that sits
in

in the chaire of scorers : is at defiance with God; and makes an Apostacie. They who thinke it, a descent doe thus conceive it; hee which walkes in the counsell, of the ungodly; delights and takes a pleasure in his sinne; Hee which stands in the way of sinners; stands in doubt, and is unresolved in his sinne: but hee who sits, in the seate of the scornfull; sits downe, and finnes but for his ease; as being unable to suffer persecution. They who thinke it, an ascent; conceive; that the ungodly, are but beginners in ill; that sinners, are Proficients in ill: but that scorers, are Graduates and Doctours of the Chaire in ill. They who thinke it, a descent; conceive that the ungodly are apposite to the godly, and offend generally; that sinners offend, though actually, yet but in particulers; that scorers might be sound at heart; if they did not set themselves to sale, and sinne for promotion. The ascent, may be briefly thus: that walking expresseth lesse resolution than standing; and standing, then sitting; but in sinne, the more resolute, the more dissolute; therefore sitting, is the worst. The descent thus: that walking expresseth more strength, than standing; and standing, than sitting: for, a childe can sit, when he cannot stand; and stand, when hee cannot walke; but the stronger in sinne, the worse; therefore walking is the worst. Many such waies there are, of conceiving diversity, either in ascending, or descending; but it needs be no question, which is the worse;

worse; because, without question, they are all
 starke naught; they are three rockes, whereof
 the least is enough to make a shipwracke; they
 are three pestilenciall aires, whereof the best is
 enough to poyson the heart. This onely may
 be observed, that howsoever the case alter, with
 walkers and sitters; yet standers in the way of
 sinners, keepe their standing still; and which
 soever is first or last; yet they are sure to be the
 second.

But is it not, that wee mistake the Prophet;
 and make his words a gradation; when, perhaps,
 he meant them for leuell ground? and for such
 indeed, wee may take them; and doe as well;
 and then, there will not be, either ascent, or de-
 scent, in the sinnes themselves: but onely a di-
 versity, in their causes: as that the first is a sin,
 caused by ill counsell: the second, a sinne caused
 by ill example: the third, a sinne caused by the
 innate corruption of our owne hearts. And
 so, we shall have the three principall heads or
 springs, from which, all sinnes doe flow; and
 may probably be exemplified, by the three first
 first persons, that were in the world: the first,
 committed by *Eve*, in following the counsell, of
 that ungodly one, the Sepent: the second, com-
 mited by *Adam*, in following the example, of
 the sinfull *Eve*: the third, committed by *Cain*,
 who sinned not, either by any ill counsell, or by
 any ill example; but onely by the inbred cor-
 ruption of his owne heart. And in this, we may
 observe, the wonderfull pronenesse of our Na-
 ture

ture to sinne; seeing the three first persons, in the world; had every one of them, a severall spring-head of sinne, of their owne opening; as if they thought, there were no honour, but in being the first founder of sinne: and if there had beene in Nature, a fourth spring-head of sinne to be found; the fourth man, most likely, would have found it out; but these, it seemes, were all; and so, the fourth man *Abel*, in his turne, found out a spring-head of another making; the true fountaine of life: but the other spring-heads, have ever since beene so frequented; that *Abels* fountaine hath beene wholly almost neglected: that the Prophet had great reason, to give us caveats, for drinking at those poysoned springs; and to have recourse, to the true fountaine of life, which is the Law of God.

Or, is it, that the Prophet alludes here, to the three principall ages of our life; which have every one of them, their proper vices, as it were, retainers to them: and therefore the vices of youth; which is the vigour of life, and delights most in motion and society; hee expresseth by walking in the counsell of the ungodly: the vices of the middle age, which is, *βαταετας*; he expresseth by standing in the way of sinner; the vices of old age, which being weake and feeble, is scarce able to goe; he expresseth by sitting, in the Chaire of scorners; and it is, as if hee had said; Blessed is the man that hath passed thorow all the ages of his life; and hath kept himselfe untainted, of the vices that are incident unto them:

them: that hath passed the daies of his youth, as it were the morning of his life; and is not tainted with the stirring vices, of voluptuousnesse and prodigality: that hath passed his middle age, as it were, the noone of his life; and is not tainted with the more elevated vices, of ambition and vaine-glory: that hath passed his old age, as it were, the Evening of his life; and is not tainted, with the sluggish vices of covetousnesse and avarice.

26. Degrees of sinne
Or, is it, there being five degrees of sinne; concupiscence; consent; act; custome; and pride in sinning: the two first, as incident often-times to the godliest men; he forbears to speake of; and intimates onely, the three last; for, to walke in the counsell of the ungodly; what is it, but the act of sin? and to stand in the way of sinners; what is it, but the custome of sin? and to sit in the Chaire of scorers; what is it, but to take a pride in sinne?

Or, is it finally, that by this distinction of postures; the Prophet intends an absolute restraint, from all manner of conversation, with the wicked; so absolute, that it may be said, in a Proverbiall manner, we neither walke, nor stand, nor sit amongst them: For if, but the least liberty be taken, in conversing with them; It may well be said, the passing of a Camell thorow a needels eye: exceeding hard, if not altogether impossible, to escape untainted.

Wee may now consider the second marke, as it is in it selfe, without gradation: and is not
this

this also a strange marke of a godly man, that he should not dare to stand in the way of sinners? For, what hurt can hee take, by standing in their way? Is it not a broad and a large way, that sinners may goe by, and no hurt to him at all? But a godly man is wiser than so; though he know that the way is large and broad; yet he knowes also, that the Prease is great; a man cannot stand here; but hee shall be shouldred and thrust forward in spight of his teeth: It is not here, as in the way of the righteous; where a man may stand long enough, before hee shall meete with company to thrust him forward; but here is crouding and thronging, that we can neither goe here, nor doe here, as we would; but must of necessity goe, as the croud drives us; must perforce doe, as the company will have us; that hee may justly be counted, a happy man, that can avoyd this rocke; which hath beene the cause of more shipwrackes, than either *Scilla*, or *Charibdis*.

If the way of sinners, were a blinde, obscure way; or a man were blinde, and could not see his way; there might be waies of excuse, for standing in it: but seeing, all mens eyes are open to this way; and this way lies open to all mens eyes; to stand in it now; is not to stand in the way of sinners, but to sinne in the way of understanding; and such sinne shall be punished with many stripes.

A man may be in the way of sinners, and be excused: but to stand in the way, is unexcusable

sable: For, his being there, may be by accident; but his standing there must needs be voluntary: and seeing neerenesse to a place; and continuance in a place, are great engrossers of the qualities of a place; how fully must he needs engrosse the way of sinners to himselfe, that stands in it, which containes them both? For, whilest neer nesse workes by addition; and continuance, by multiplication; the standing in the the way of sinners, as gathering heat by both; must needs breake forth at last, into violent flames of sinning.

It is therefore, no doubt, a good marke of a godly man, that he will not stand in the way of sinners: but why should he not sit, in the chaire of scorers? for he may sit there, and take his ease; and neither doe hurt to others; nor take hurt himselfe. He will doe both: He will take hurt, by brazening his owne face; and he will do hurt, by poisoning others hearts. For when a man comes once to sit in the Chaire of scorers; it hardens him in his sinne; it makes him to make a profession of it; he growes to take it in scorne, that any man should be wickeder, than himselfe; he sits, as it were, a brooding of sin; what at first, hee was ashamed of, that now he glories in; and what before, he was glad to doe, standing; hee is confident now, to doe sitting in his Chaire. And as hee takes this hurt, himselfe; so doth he yet, more hurt to others. For, when a man in authority, gives ill examples; it spreads far, and prevailes much; it is a pestilent thing.

thing, to be wicked, *ex Cathedra*: their Chaire stands high; and is seene and heard of many: One Pharisee may doe more hurt, than a hundred Sadduces: and where the poison of ungodly counsell; and the poyson of sinfull company, reacheth but to men neere hand; the poyson of this Cathedrall wickednesse, reacheth farre and neer; that he may justly be accounted, a happy man, that can avoid this rocke; which hath beene, the immediate ruine of many; and the cause of ruine, to many more.

There are divers sorts of chaires; and all, worth the sitting in, but onely this of scorners. There is a Chaire of Majesty; and this is made, by God himselfe; and makes them all as Gods, that sit in it: For, to this Chaire, there is a blessing annexed, which makes it sacred; *Touch not mine annointed.* There is a chaire of Doctrine; and this was first set up by *Moses*; and makes them all reverend, that sit in it: For, it hath a priviledge belonging to it; *Doe my Prophets no harme.* Onely this chaire of scorners, hath none that will avow the making it; it seemes to have beene broken with the fall of *Lucifer*; and ever since, hath beene dangerous to sit in; yet it stands in opposition with both the other; for it scornes to obey the Chaire of Majesty; and makes a mocke of hearkening, to the chaire of Doctrine: and therefore this chaire, is so farre, from having any blessing belonging to it; that all the curses of Mount *Ebal*, are too little for it.

And as there are divers sorts of chaires; so

there are divers sorts of scorers : some scorne their inferiours ; and forget, that in scorning them, they reproach their maker : some scorne their betters ; and seeme schollers of the Pharisee ; to thinke, none so good as themselves, though none so bad : some scorne to be reprov'd, as being wise in their owne conceit ; of whom (saith *Salomon*) *there is lesse hope than of a foole*. Some scorne to heare it said, the world shall ever have end ; and are herein, themselves a signe that it is drawing to an end : seeing, *Such Mockers*, saith *St. Peter*. *shall come in the last daies*. Some scorne the Ministers of Gods Word ; and if at any time they heare them ; it is but as the *Athenians* would heare *Paul* ; to heare what this babler would say. Some scorne God himselfe ; and are ready to answer, as *Pharaoh* answered *Moses* ; *What is God ? and who is the Lord, that I should obey his voice* : yet all these scorers, have their chaire to sit in ; set indeed on high : but set in slippery places : and giving them falls, as certaine as dangerous ; or rather most certaine, and yet more dangerous ; that hee may justly bee counted a happy man, that can avoide this chaire ; which gives a worse fall, than *Elies* chaire did : in which, he fell downe backward, and brake his necke.

But why should the Prophet speake so scornfully of scorers ; and give them so base a place amongst sinners ; seeing not onely godly men ; but (if with reverence we may say it) even God himselfe seemes to stand in the number, of
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being scorers ? For, was not *Mordecai* the good Jew, a scorer ? who scorned so much, as to make a legge ; or so much as to put off his hat to *Haman* ? Himselfe a poore snake Jew, to *Haman* a Prince, and prime Favorite of great King *Ahasuerus* ? May not God himselfe bee said a scorer ; of whom it is said ; *that he laughes the wicked to scorne ; and hath them in derision* ? And how then can scorning be so great a sinne ; being found in him , in whom is nothing but transcendent goodnesse ? Or how at least, may we distinguish the vicious scorning, from that which is the vertue ? It is not, that we may distinguish them by their chaire ? For wicked scorers , are set aloft in their chaire ; they thinke, they cannot be noble, unlesse they bee proud : but the good scorers , sit not in a chaire when they scorne ; they keepe state indeed, but it is with humility. God may be said to scorne ; as he is said to be Angry ; but as he bids us to bee angry, and sinne not ; so hee is angry, but sinnes not ; because his anger, is never but for sinne ; hee scornes but sinners not ; because hee scornes none but sinners : and as such anger, so such scorne, may possibly be and is : is and lawfully may be, in godly men ; and to speake, *αὐτὸς ὁ πᾶν ἴδων* : in God himselfe.

But why would the Prophet say, *Blessed is the man* ; as though blessednesse were entailed to heires males ; or as though the Law of God, were like the law Salique of *France*, excluding women, from the Kingdome of heaven ?

for else, he should rather have said ; Blessed is every man or woman ; and not say onely, *Blessed is the man*. But is it not, that *David* knew better the extent of his words, than to bee so superfluous : For ever since the time, of which *Moses* saith ? *God made man : Male and female created hee them* : women have had as good right to the word, as men ; though it passe in their name : and if we say more right, we shall say, perhaps, but right : for how else could Christ be called the sonne of Man ; who we all know, was the sonne of but onely woman ? and if we looke upon examples, of blessednesse ; we shall finde as well women, as men, recorded for blessed : and if any advantage be, it seemes rather on the womans side : seeing wee finde one woman, to have attained a greater degree of blessednesse, than ever any man did ; except onely her onely sonne, *the man Christ Iesus*.

If a man have not walked in the counsell of the ungodly ; it may probably be thought, he hath gone the fairer way ; and then hee hath a title to blessednesse, by this rule : *Blessed are they, that walke in the law of the Lord*. If hee have not stood in the way of sinners : it may charitably be thought, he is sorry, that ever he came there : and then hee may lay claime to blessednesse, by this rule ; *Blessed are they that mourne*, and are penitent for their finnes. And if he have not sate in the chaire of scornors, it may with good reason bee thought, hee hath done

done it in humility : and then he hath a right to blessednesse by this rule ; *Blessed are the poore in spirit* : for , *God resisteth the proud ; but giveth grace to the humble.* But for all this, and nevertheless it may bee said ; that these are yet but Negative markes ; and can make at most but a godlinesse by negation : which can no more properly bee said a godlinesse ; than *Indolentia* may be said to be *Voluptas* : The true godlinesse is a positive thing ; and cannot be affirmed out of Negatives ; it is a habit, and cannot be concluded from privations. The Prophet therefore staies not here ; but proceeds and hastens to the Affirmative marks : for they indeed, are the proper characters, of a godly man ; they are never found but in him ; and in him , they are ever found. And of these there is but a paire ; as they came into *Noahs* Arke : and yet enow, to make a breed : enow to bring godlinesse to its full propagation. And he seemes to frame his processe , in this manner ; A man is knowne what hee is by his delight ; for such as a mans delight is ; such a man himselfe is : and therefore a godly man, delights not to walke in the counsell of the ungodly ; nor to stand in the way of sinners ; nor to sit in the chaire of scorers : for, these are all lawlesse delights : at least, delights of that law ; of which *S^r. Paul* saith : *I finde another law in my members* ; they agree not with a godly mans nature ; and though a delight there must bee ; there is not living without it ; yet a godly man will rather want it, than take

take it up in such commodities: *But his delight is in the law of the Lord*: and now the Prophet begins to enter upon his Affirmative markes: and the godly man beginnes to appeare in his likenesse: for this delighting in the Law of God, is so essentiall to godlinesse, that it even constitutes a godly man; and gives him his being. For, what is godlinesse, but the love of God? and what is love, without delight? that we may see, what a soveraigne thing godlines is; which not only brings us to delight, when we come to blessednesse; but brings us to blessednesse by a way of delighting. For, the Prophet requires not a godlinesse, that barres us of delight; hee requires onely a godlinesse, that rectifies our delight; for, as the wrong placing our delight, is the cause of all our miseries: so the right placing it, is the cause of all our happiness: and what righter placing it, than to place it, in the right; and what is the right, but onely the Law?

But is there delight then, in the Law of God? Is it not a thing rather that will make us melancholly? and doth it not mortifie in us, the life of all joy? It mortifies indeed the life of carnall delights; but it quickens in us, another delight, as much better than those, as heaven is above the earth. For there is no true delight, which delights not as much to bee remembered, as to be felt; which pleaseth not as well the memory, as the sense; and takes not as much joy to thinke of it being done, as when it

it was a doing. For, is it not a miserable delight when it may be threatned with this: *Oleu hac meminisse pigebit*? You will one day remember this. Is it not a dolefull delight, when *Extrema gaudii luctus occupat*; when sorrow followes it at the heeles? Is it not a fearefull delight, when like a Magicians rodde, it is instantly turned into a Serpent? And such, are all worldly delights; either like that of *Amnon*, in loving *Thamar*: first enjoyed, and presently loathed; or like that of *Cain* in killing *Abel*; madde to doe it; and then starke madde for having done it; or like that of *Eſau*, in eating *Iacobs* pottage; give at first a blessing for it; and afterwards give it, a thousand curses: or like that of *Gebezi*, in taking gifts of *Naaman*; leape for joy, till we come to *Elisha*; and loathsome Lepers all our lives after. This delight which the Prophet here speakes of; is the onely delight, that neither blushes, nor lookes pale; the onely delight, that gives a repast, without an after reckoning; the onely delight, that stands in construction with all Tenses: and like *Aeneas Anchyses*, carries his parents upon his backe. And why should not even worldly men, bee sensible of this delight? They delight in gold and silver; and behold, *The Law is more precious than gold; yea, than much fine gold*. They delight in beauty: and behold, *How amiable the Tabernacles of the Lord are*. They delight in light: and behold, *The Law is a lanthorne to our feete, and a light to our paths*. They delight in knowledge:

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and behold: *Through the Law, we have more understanding, than our teachers.* They delight in joy: and behold, *The Law is right, and rejoiceth the heart.* They delight in long life: and behold, *The Law of the Lord encreaseth the length of daies; and the yeares of life.* And where are they now, that are afraid of melancholy, in the midst of such delights? Certainly if there be, as Physicians affirme, an Ellebore or a Sena, to purge away the melancholy and sad humours of the body; this studie in the Law of God; is the true Ellebore, and Sena of the soule; or rather it is the iuyce of the Grape, which *David* in another place speaks off, that exhilarates and maketh glad the heart of man.

And as in this study of the Law of God; there is no feare of melancholy; so in the delight that is taken in it, there is no feare of satiety: all other delights must have change, or else they cloy us: must have cessation, or else they tyre us: must have moderation, or else they waste us; this onely delight is that, of which we can never take enough; we can never be so full, but we shall leave with an appetite; or rather never leave, because ever in an appetite; it is but one, yet is still fresh: it is alwaies enjoyed, yet alwaies desired; or rather the more it is enjoyed, the more it is desired: All other delights may be barred from us; may be hindred to us: this onely delight, is free in prison; is at ease, in torments; is alive, in death; and indeed there is no delight, that keepes us
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company in our death-beds, but onely this: All other delights, are then ashamed of us, and we of them; this onely sits by us in all extremities, and gives us a Cordiall, when Physicke and friends forsake us.

The Prophet hath taught us markes, how to know a godly man; but he hath not taught us, how to know these markes: and this is a speciall matter; for wee may as well mis-take the markes, as mis-take the man; and therefore, though wee let passe the Negative markes, and leave them to be taken at all adventure; yet this Affirmative marke, of delighting in the Law of God; would by any meanes be better marked: For, this is an essenciall marke; and this mistaken, might marre all; and leade us, perhaps, to *Cain*, instead of *Abel*. For, many delight in the Law; because, they which preach the Gospell, should live by the Gospell: But these are covetous men; and delight not in the Law; but in profit. Many delight in the Law, because they desire to sit in *Moses* chaire; but these are ambitious men; and delight not in the Law, but in honour. Many delight in the Law; because it teacheth many hidden and secret mysteries; but these are vaine men; and delight not in the Law, but in superfluous knowledge. Many delight in the Law, but onely to passe away the time: as thinking it better, *otiosum esse, quam nihil agere*: but these are scandalous men; and delight not, in the Law; but in idle fancies. Many delight in the Law, as *Neoptolemus* in Philosophy;

losophy; *Philosophandum sed paucis* : a little
 serves their turn; and if the other sorts were
 all of them, defective in substance; this sort
 surely is defective in quantity: those had not
 the right stuffe: this hath not the just measure;
 and so wee are little the nearer yet, for finding
 out any markes of true delighting in the Law of
 God. And how then, shall we come to know, the
 delighting which is true and perfect, from that
 which is counterfeit and defective? shall wee
 say, it must be a delighting, onely; or but only,
 chiefly? Not onely; for so, wee should de-
 light in nothing else; and, who doubts, but
 there are many other delights, which both Na-
 ture requires, and God himselfe allowes: there-
 fore, not onely; but chiefly; yet so chiefly,
 as in a manner onely; for chiefly, is properly
 where there may be comparison; but this is so
 chiefly, as admits of no comparison: In pre-
 sence of this, all other delights doe lose their
 light: In ballance with this, all other delights,
 are found to be light. And this is even intima-
 ted in the word it selfe, used by the Prophet
 here, which is *Rephets*: and signifies a delight,
 that takes up the whole will; and leaves no *plus*
ultra in our desires: which, as it onely is, and
 onely can be; so it onely must, and onely ought
 to be true, of our delighting in the Law of God.
 Other delights may have their fits; but no *Re-*
phets but onely this. We may take delight, in a
 care of our estates; which is a provident, and
 therefore a commendable delight: For, he that
 provides

provides not for his family, is worse than an Infidell; yet it must not be our *Kephets*: for *corpus aggravat animam multa cogitantem*; much caring for the world, makes the soule, heavie; and presseth it downe, from ascending towards heaven. We may take delight in wife & children; which is a naturall, and therefore a commendable delight; for no man ever hated his owne flesh: yet it must not be our *Kephets*: For hee that loves father, or mother, wife, or children, better than Christ, is not worthy of Christ. Wee may take delight in bodily exercises; which is a healthfull, and therefore a commendable delight; for he that neglects the care of his health; is within compasse of being *Felo de se*: a murderer of himselfe; yet it must not be our *Kephets*; for *Nimia cura corporis est incuria animi*: too much care taken of the body; shewes there is but little care taken of the minde. But why stand wee angling for markes, of true delighting in the Law of God; when the Prophet himselfe, gives us a marke here, that may be *Instar omnium*: a marke that never failes: that he, who delights in the Law of God, will be exercising himselfe in it, day and night. For, it seemes to be here, as betweene Faith and Workes; that as Saint James saith; *Shew mee thy Faith, by thy workes*; so we may say, shew me thy delighting, by thy exercising; For, as it is but a dead Faith, that brings not forth the fruit of good workes: so it is but a fained delight, that brings not forth the worke of exercising: and as it is but an un-

sound Faith, that workes but intermittingly, and by fits; so it is but an aguish delighting, that hath its heat but at turnes and seasons: but where wee see a constancy of good workes; as wee may be bold to say, there is a lively and sound faith; so where wee see, a continuall exercising, we may be confident to say, there is a true delighting. The working shewes a life of Faith; the constancy of working, a true temper of that life: The exercising shewes a delighting; the continuance of exercising, a sincerity of that delighting.

But will not this continuall exercising in the Law of God; get men the name of common Barretours; and make them accounted troublesome fellowes amongst their neighbours; as of whom it may be said; they are never well, but when they are going to Law? Indeed the Law of man where *summus Ius* is *summa iniuria*; and where might oftentimes overcomes right; may be subject, perhaps, to such obloquie: but not the Law of God: For this is not a Law; where the weakest goes to the wall; but this Law is a wall to the weakest; the delighting in this Law, is not a going to Law; but a Law to our going; as it is said; *Thy Law is a light to our feet*: a light, not onely to our eyes, to make us see the right way; but to our feet also, to make us walke the right way: and it is so farre, from making us to become enemies to our neighbours; that it makes us to become neighbours, to our enemies; for of this Law, it is said; it suffers all things;

things; it endureth all things; it seeketh not her owne; but if any man will take our Coat from us; it makes us contented, to let him have our Cloake also.

The delighting in the Law of God; is that divine contemplation; by which, wee see God, as in a Glasse: and is the onely true way, to our only true felicity: though there be men, that thinke they can tell of better contemplations, and better waies to happinesse, than *David* seemes to know; or will at least acknowledge: For, if they should but name the contemplation, which is *contemplari nummos in arca*: or the meditation, which is *Meditari inanis*; or the pleasure, of which it said: *Trahit sua quemq; voluptas*; the worst of these; would be a better delight; and a better way of happinesse, than this of *David*. But these mens blindnesse, must not leade us into the ditch: For, these delights they speake of, are the very blockes, that lie in our way, and hinder us from happinesse: they are the very weights, that hang heavie upon the soule; and keepe it from rising, to the true heighth, of divine contemplation; and if a man, whose minde were once raised up to this heighth; should afterward descend, and take a view of the world; hee would even be astonished: to see men that pretend to reason, and would be thought wise; be so simple, as to take delight in their weights; and to take a pleasure in their clogs; and so fillily to leave the delight of heavenly meditation; to follow these vaine
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and foolish things, which the world admires. And indeede, what but this, made our Prophet here, in another place, breake out into his passionate exclamation : *O yee sonnes of men, how long will yee love vanity ; and seeke after leasings ?* For, looke into the world ; and to all things, that are in the world ; and see if there be any thing in it, (as to the purpose, of making us happy) but onely lies and leasings ? Pleasure beares thee in hand, it can make thee happy ; but it lies : For do not all pleasures hasten to their end ; and that end, either in sorrow, or satiety ? Honour vaunts ; it can make thee happy ; but it lies : For hath honour any being, but in others not being ; where it is part of our happinesse, that others be happy. Riches make thee believe, they can make thee happy ; but they lie : for they cannot so much as ease, the least paine of thy body ; or the least anguish of thy mind. Learning perswades thee, it can make thee happy ; but it lies : for in much wisdom is much griefe ; and hee that increaseth knowledge, increaseth sorrow. The flesh tells thee, it can make thee happy ; but it lies ; for the wormes stand waiting continually for it ; and are sure ere long, to have it to eate. O that men would consider this ; and not put the Prophet, to his exclamation : *O yee sons of men, how long will yee be in love with vanity ; and seeke after leasings ?* For, this indeed, would be a good preparative ; and but a preparative, to divine contemplation : It might serve to strow branches in the way ; but not to cry *Hosanna* :

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For, to raise the soule up, to this heighth of contemplation: it is not enough, to put off these weights, that draw it downe; but there must be a pulley also, to draw it up: as Christ saith; *No man can come unto mee, except the Father draw him*; and therefore many heathen Philosophers, could cast off, these clogs; could put off, these weights: For, they despised riches; they scorned honours; they hated pleasures; they contemned the world; and yet, for all this, they could never but flutter a little in the low Region of the aire; they could never rise up to the Firmament of contemplation; and all, because they wanted this pulley; which, they that delight in the Law of God, shall never want: For, *Honorantes me honorabo*, saith God: *They which honour me, I will honour them*: and if they delight in my Law; I will delight in their study: and then, if by delighting in the Law of God, we can bring God to delight in us; oh! what joy; what excessive joy; what happinesse, what transcendent happinesse, will this be unto us?

But why would the Prophet speake of delighting in the Law of God; and not speake rather, of delighting in God himselfe? For this no doubt, is a better delight; and this delight, would bee a greater blessednesse. Is not the answer to this question, made by Christ himselfe? *If you love not your brother, whom you see; how can you love God, whom you doe not see?* If we delight not, in the Law of God, which we

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know; how can we delight in God, whom we do not know? Not know, but as the Law teacheth him unto us; and sheweth him unto us. This life, is but the meanes to a better life; & the chief delight of this life, is but to delight in the means to a better life; we see God now, but as in a Glasse; and though there bee many Glasses to see God; yet the brightest of these Glasses is the Law: and how then, can we delight in the seeing of God; if we delight not in the Glasse, in which we may best see him? To see him, as he is, and in himselfe; is reserved, till we shall have better eyes; these eyes wee have are carnall, and corruptible; and cannot see God till they have put on incorruption: but when those eyes come, and that wee shall see God, face to face: then the meanes will give place to the substance; and then the delighting in the Law of God; will be turned into the delighting in God himselfe: till then, the Prophet, though with his Prophets eyes, he might see more himselfe; yet could not enform us, to make us see more; but he hath truly told us, the height of our delight in this life: if the delight of our life, be in the Law of God.

But let the delight bee what it will; it is but onely contemplation: and contemplation sets but onely the eyes a worke; it leaves all the rest of the body, idle; but godlines is an exercise for the whole man; both body and soule; and therefore, not only David saith *My soule praise thou the Lord*: but S. Paul saith; *Make your bodies a living sacrifice*: for our godlineffe must bee perfect; that

that our blessednesse, may bee perfect ; and ~~and~~ even in heaven (if they could be separated) wee should not bee blessed, in beholding the blessed face of God ; if we did not as well glorifie him in beholding him ; as behold his glory. Contemplation brings us, but to *Video meliora Proboq* ; : and if *Deteriora sequor*, doe follow ; then godlinesse is stopped in her race, at the very Goale : the building is left unperfect, when it is come to the rooffe: we cannot make a demonstration of true godlinesse, out of all the premises ; unlesse that bee added, which followes ; *And in his Law, he will exercise himselfe, day and night* : but if this bee added ; then the rooffe of the house is set on ; and then, the Goale of godlinesse is wonne. And though it may seeme, a wearisome thing, summer and winter ; day and night ; all a mans life long ; to doe nothing else, but alwaies one thing ; yet this is the godly mans taske ; hee must doe so ; or he cannot be the man wee take him for. For, to bee godly, but sometimes, is to bee ungodly alwaies : and no man is so wicked, but hee may sometimes have good thoughts ; and doe good workes ; but, this serves not our godly mans turne ; his Sunne must never set ; for if he ever be in darkenesse, hee shall ever be in darkenesse : at least, hee shall finde it more worke, to kindle his fire a new, than to have kept it, still burning. For, if a man should water his bed with teares all night ; and goe next day to the house of laughter ; that mans god-

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linesse,

lineſſe, would be but as the morning dew ; riſe to a cloud, and ſo vaniſh. Or if he ſhould beſtow the whole day, in the exerciſe of godlineſſe ; and yet at night, returne to his vomit : that man would be but as a halfe Moone ; bright, on one ſide ; and horrid blackneſſe, on the other. For, godlineſſe is a thing entire, it cannot be had in pieces ; we muſt have it together, or not at all ; and by this, a godly man, is made *Totus terres atq; rotundus* ; all the former, make but lines ; this onely conſummates godlineſſe, and brings it to a circle.

It ſeemes here, as if the Prophet went about, to make men think, that the readieſt way to be a happy man, were to be a Lawyer. If wee may call him a Lawyer, that ſtudieth and practiſeth the Law. For, after his Negative markes of a godly man, he comes next to this ; *that his delight is in the Law of the Lord* ; which is his ſtudying of the Law ; and becauſe a Student in the Law, can make no benefit by it ; till hee come to be a practiſer : hee therefore, by theſe next wordes, *And in his Law, he will exerciſe himſelfe* ; ſeemes to call him to the Barre ; and enables him to practiſe : that having learned the Law himſelfe, he may now teach it to others ; or at leaſt wiſe, practiſe it towards others. But is not this a Paradox in *David* : ſeeing it is againſt our owne experience ; for, wee have knowne many, that by the Law, have growne rich ; many, that by the Law, have gotten honour ; many, that by the Law, have growne famous

famous; but wee never yet knew any, that by the Law, grew happy: for, notwithstanding their honour, their riches, their fame; yet they ever had something, whereof to complaine. We must therefore remember, what Law this is: It is not our Common-law; nor our Canon-law: it is not the Civill-law; nor the Law of the twelve Tables; It is not the Law of the Medes and Persians; nor the Law of Nations: It is *the Law of the Lord*; a Law pure and undefiled; a Law that was given by Angels, in the hand of a Mediatour; a Law, by which wee shall Iudge; and by which we shall be judged: It is *Imperatoria lex*: Not the Emperours Law; but an Imperiall Law; *Lex Architectonice*; a Law, that gives rules to all other; and is it selfe ruled by none. And here now, there opens it selfe, as it were, a *Novus Orbis*; for if we should enter into the maine, to speake of Lawes: wee should never make an end; our best is therefore, to keepe close to *David*; and to goe no further, than hee goes: and yet so, wee shall have Law enough to make us happy. Onely we may consider, what these exercises are, in which this godly Lawyer, is so diligent all day; and so vigilant all night, to exercise himselfe; and as the markes before, so the exercises here, may be distinguished into Negatives, and Affirmatives; but seeing the godly man mingles them together in his course; wee may as well mingle them together in our discourse. A godly Lawyer will not boast himselfe to know

that, of which he is ignorant ; nor feigne himselfe to be ignorant, of that he knowes. Hee will not discourage a man in a good cause ; nor encourage him in a bad. He will not over-reach a man that is shorter than himselfe ; nor undermine a man that is shallower than himselfe ; nor supplant a man, that is weaker than himselfe. He will not rise, by other mens falls ; nor make a gaine, of other mens losses. Hee will give counsell to a poore man, without a fee ; as reckoning a poore mans cause his owne ; and a good conscience the best fee ; if hee have taken any other fee, he hath morgaged his time ; and will not sell it againe, till hee have first redeemed it. Hee gives fees himselfe, to get him Clyents ; and growes richer by giving, than others doe by taking. He is ready to end suites, but not to begin them ; and he had rather want worke, than make it. Hee is glad when he can use the Law ; but would bee more glad there were no use of it. It is a booty to him when hee can finde opportunity to doe a good deede : If there want counsell, to set forward a good cause, hee gives it ; If paines or care, he takes it. Hee keepes his termes duly, as preferring the Sabboth day, before all other dayes ; and yet as his Piety makes every day, to him a Sabboth ; so his Practice, makes it Terme to him, all tha yeere long. Hee turnes over Books and searcheth Records ; not so much to looke out dead Precedents ; as to finde out the reasons, that gave life to the Precedents, for hee makes

makes it not, a reason of his action, that others have done so; but he makes it his action, if he finde there was reason, for the doing so. He inquires, and hearkens out, the poore, and relieves them; the naked, and cloathes them; captives and redeemes them; men oppressed, and succours them; men that mounre, and comforts them; men a dying, and revives them. The Law is both his study, and his recreation; and one cannot tell, whether it be more his worke; or more his pastime: For, as the Prophet saith here, *It is his Exercise*; so hee said before; *It is his Delight*; and it is well, it is so: For, without this delight, it were impossible he should ever goe thorow, with such incessant labours, as are imposed upon him; or rather hee imposeth upon himselfe, *Day and Night*. But delight makes burthens light; makes labours easie; which, perhaps, made Christ say; that *his burthen was light, and his yoke easie*; and in this manner, indeed, if a man, be a student, and a practiser, in the Law; it will be no Paradoxe to say; it will be no violence to the Text; to make *David* say; that the best and readiest way, to be a happy man, is to be a Lawyer.

When it is said, *His delight is in the Law of the Lord*; and *in his Law, hee will exercise himselfe, Day and Night*; is it not a kinde of *solacisme*; to double the word, Law; without any lawfull occasion? It may, perhaps, be a *solacisme* in Grammar; but it is none in affection: for therefore hee doubles the word (the Law) to expresse the wonder-

wonderfull delight, hee takes in the Law; and this is more fully exprest in the 119. *Psalme*; where hee seemes so fond of the word, and so loth to leave it; that he cannot endure it should be out of his mouth; and therefore at every third or fourth word, is up with it againe. Or is it, that hee therefore doubles the word (the Law) because, indeed, there is a double Law; which, though as a man, hee could not see; yet as a Prophet he might fore-see: and the words, Day and Night, are here joyned, to the latter Law; because, although there were in the old Law a *Iuge sacrificium*, in representation; yet there never was any *Iuge sacrificium* in reality, and execution; but onely in this later Law: and therefore, where *David* speaks it, as a great matter to pray his seven times a day; wee in this Law, are put to our *semper orate*; and *sine intermissione orate*; continuall prayer is expected from us, day and night.

But why should the Prophet require day and night, to be spent in the doing of Gods Law? seeing, for the day; God himselfe allowes us sixe daies, to doe our owne worke; and for the night; this is no *opus tenebrarum*; no fit worke, to be done in darknesse? Yet a godly man will doe, as the Prophet requires him; Hee will doe it in the day; *that men seeing his good works, may glorifie his Father which is in Heaven*; and hee will doe it in the night; that hee may not be seene of men; and that his left hand may not know what his right hand doth. Hee will
doe

doe it, in the day; to shew, he is none of those, *Qui fugiunt lucem*: and hee will doe it, in the night; to shew, he is one of those, *Qui cum in tenebris uices*. Hee will doe it in the day time, because the day is the time of doing; as Saint Peter saith, *Worke whilest it is day*; and hee will doe it in the night; lest his Master should come as a thiefe in the night, and find him idle. Indeede, this day and night of *Dauids*; amounts but to Saint Pauls continually; *Watch continually, Pray continually*; for though the Sunne in the Firmament set; and make it night to our eyes; yet the Sunne of Righteousnesse must never set, to make it night in our hearts; but it must be here, as it was in the beginning; *The Evening and the Morning must make but one Day*.

The Prophet hath used much circumstance, to tell us of the man, that should be blessed: and when he hath said all he can; it is all but a godly man; and why could he not doe this at first; and have saved himselfe, and us, a labour? wee cannot, perhaps, tell, for what reason the Prophet did it; but wee may easily tell, for what reason, he might doe it; for many reasons may be given of it. If hee had onely said; A godly man is blessed; it would have made but a new businesse: for, we should presently have asked him: And what is a godly man? and then, hee must have come to this, which he delivers now; so the Prophet went the neereft way, though wee may thinke hee went about. And if he had

said, A godly man is blessed ; and had not told, what a godly man is ; it would have bred a world of controversie ; for then, every man would have come, and put in, his claime to blessednesse, under pretence of godlinesse ; and there would never have beene quiet. *Cain* would have come, and pretended devotion ; for making oblations, and offering sacrifices to God ; *Korah* and *Dathan* would have come, and pretended zeale, for opposing Governours, as taking too much upon them. The Pharise would have come, and pretended purenesse ; for onely fasting twice a weake ; and giving tithes, of all he possesse. *Judas* himselfe, would have come, and pretended charity ; for taking care of the poore ; and finding fault, with the cost, bestowed upon Christ ; and there would have beene so many pretenders to godlinesse ; and thereupon such snatching and catching at blessednesse ; that if this had beene suffered, both godlinesse would have beene in danger, to be adulterated : and blessednesse it selfe, to suffer violence. To stop therefore the mouthes of these pretenders, and utterly to damne all such false claimes ; the Prophet proclaimes here the true Title ; and sets downe, as it were, In *terminis terminantibus* ; how the man must be qualified, that will lay claime to blessednesse ; for if any of the conditions here expresse, be wanting ; it will be in vaine, to have a thought of blessednesse : For, this the Prophet delivers for Law ; and of this we may be

be sure, there will not be any thing be abated.
 But if the Prophet be so punctuall; & require
 such precise performance of such precise points;
 hee might as well have held his peace, and said
 nothing; for what is this, but to build castels in
 the aire; to tell us of a man, that should be bles-
 sed; when there never was in the world, nor
 ever shall bee, any such man: and so by the
 course he takes; blessednesse must either fall to
 the King, by escheate, for want of a right heire:
 or at least, *Cedere primo occupanti*, for want of a
 lawfull claimer. But the Prophet had more
 knowledge; than these men are aware of: hee
 had read the *Chronicles*; and found there, many
 such men, upon record: *Abel, Enoch, Noah, Abra-
 ham, Samuel*; many others. And since his time,
 we our selves find many recorded for such men;
Hezekiah and *Iosias*, Kings of *Iuda*; *Zachary* and
Elisabeth of later time: It is therefore, but a
 meere scandall; blessednesse can never want an
 heire; for in all ages past, there have beene such
 men; and by Gods grace, are many such at this
 day; and shall be many such, in the ages to
 come, as long, as the world shall last: for the
 Divell must not have all; God will have his
 Congregation; and that must consist of such,
 as are here described; A Congregation of the
 Righteous.

And now wee may say, the Prophet hath
 plaide, as it were, his prize; he hath set a spell
 to all posterity, for a perfect description: For,
 though some may thinke, that *Xenophon*, in his

instruction of *Cyrus*; and *Cicero* in his description of an Oratour, have beene his equalls; yet let the matter be examined fairely; and wee shall find, that the Prophet here, in a few plaine words, hath made a perfecter godly man; than either *Xenophon* a Prince, or *Cicero* an Oratour; with all their long elaborate discourses.

The Prophet set blessed, as it were, a signe, at the entrance of his *Psalme*: and where blessed, is hung out for a signe; wee might be sure, to finde a godly man within: and so, hee hath well quitted himselfe, of the first part of his Proposition, in shewing us, what a godly man is: and now, if hee can quit himselfe as well, of the second part, in shewing us, that he is blessed: wee shall then say, hee hath truely played his prize indeede; and worthily deserves to be called, the godly mans champion: For, in so doing, hee shall set a more glorious crowne upon a godly mans head; than that which *Samuel* set upon his. *Hee is blessed; and hee shall be like a tree.*

But here by the way, wee may observe a Grammaticall difference, which the Prophet intimates, betweene blessednesse, and godlinesse. For, to blessednesse hee assigns but onely two Tenses or Times; a present Tense; *Hee is blessed*; and a future; *hee shall be like a tree*. Preterperfect Tense; hee assigns none: for indeed, *Fuisse felicem miserrimum est*: and to say, *Fuimus Troes*; is as much as to say, wee are not so now. That which is past; is dead in Time; and

and in the body of true happinesse; there must be; there can be, no dead flesh. But to godlinesse, he assigns three Tenses or Times: A Præterperfect tense; *That hath walked, in the counsell of the ungodly*: a Present tense; *his delight is in the Law of the Lord*: and a Future; *In his Law hee will exercise himselfe*; for, godlinesse is a habit; and cannot be had, but by often repetition and reiteration of actions; that if the time past, doe not prompt and give example to the present; and the present to the future; wee may have flashes of godlinesse; but a true habit of godlinesse, wee can never have.

And here now the Prophet begins to shew himselfe a Prophet; and to speake like a Prophet: all he had said before; he might have spoken, as a Doctour of the Law; for they were but caveats, and informations to godlinesse: This hee speakes now, hee could not speake, but as a Prophet; for he comes to speake of things to come; and what shall become of the godly, and of the wicked, in the times hereafter. And this, neither Doctour of Law; nor yet Astrologer, nor any humane Artist could doe, but onely a Prophet of God. And wee may not the lesse believe him because hee speakes of future things, which to mans understanding are alwaies uncertaine: seeing hee speakes it not, as of himselfe: or as having learned it of men; but he speakes it, as taught by God: with whom, all future things are present;

sent; all things to come, as come already. For, these Prophets of God, had as I may say, perspective-glasses, given them by God: in which they could see things a farre off; and farre off, both in place and time: and wee may bee allowed, to call them Glasses; seeing themselves were called *videntes*, seers; as seeing the things they were to speake; and then Prophets, Foretellers; as communicating that to others, which in their Glasses, they saw themselves. And as themselves were called *Videntes*, seers; so their worke or faculty, was called, *visio*, or seeing: and yet in this there was distinction: For, not every prediction of a Prophet, was called *visio*, a vision; but such onely, as came with joyfull tidings: for when they came with heavy newes, it was not properly called *visio*, a vision; but *onus*, a burthen; and our Prophet here sings both tunes; he hath *visionem*, a vision, for the godly; and *onus*, a burthen presently after; for the wicked: but he tels his vision: his good newes first; and this it is; *A godly man shall be like a tree.*

But is this such good newes for a godly man? must this bee the height of a godly mans expectation, to be like a Tree? will the Prophet serve us thus; make us take such paines for godlineesse; and beare us all this while in hand; that by being godly, wee shall bee happy; and now bring us to no better, a happinesse, than to bee like a Tree? if hee would needs use a similitude, could hee by his glasse, make no better choice;

choice; or is a godly mans happinesse no better worth, than to liken him to a Tree? a Tree, which growes out of the earth; and creepes into the Earth? a Tree, that is exposed to wind and weather? a Tree, that is subiect to wormes and cankers? a Tree, that for all its being planted by the water, is sure at last, to come to the fire? But we must not with our ignorance, lay aspersion upon the Prophets knowledge: (for, it is not the worthinesse of the subject in a similitude, that dignifies the thing, that is compared to it; For, what honour was it to *Nabuchadonizer*; that he was likened to *Lucifer*, the morning starre? Or, what more did Christ expresse of the Kingdome of heaven, by comparing it to a pearle; then by comparing it, to a graine of Mustard seed?) but it is the good qualities, in which they simpathize: and of such good qualities, we shall finde so many in a Tree; that happinesse may thinke it selfe happy, to be compared to it. For, was it not a tree, that bore the Fruite of life, in the Garden of *Eden*? was it not a Tree, that bore the Lord of life, in the field of *Golgotha*? O happy Tree, well worthy to be made the similitude of our happinesse, which was the instrument to procure our happinesse, But wee need not goe so farre, to shew the worth of the comparison; there are circumstances enow, in a Tree it selfe; that may sufficiently iustifie the Prophets choice. For, though a Tree, bee but dust in substance; and have the lower part fixed in the

the earth ; yet it riseth above the earth ; and hath boughes and branches aspiring towards heaven ; transformed into a substance , as though they were no earth ; expressing plainly the condition of the godly ; who though they bee of earthy mould , and dwell in houses of clay ; yet their aspiring is to heaven , and their confidence is , to bee transformed into the Image of Christ ; *and to have their bodies made like, to his glorious body.*

But this is a common resemblance, that may be found in every Tree ; the Prophet here, sets his similitude closer upon a godly man , than that *Ex quovis ligno fiat Mercurius* : every Tree will not serve to doe it ; but as before, hee delivered certaine characters, to know what a godly man is ; So here, he delivers certaine marks, to know what kinde of Tree it is , that must make his similitude. For, it is not a Tree, that growes up wildely of it selfe ; as having no other education but nature ; but it is planted by an artificiall hand ; and as it were civilized by transplanting. And it is not planted , amongst rocky cliffes ; where it may be choak'd with drouth ; and where it must eat stones ; or else be starved : but it is planted by the waters side ; where it hath drinke to its meate ; and where the soile is made supple , to give the roote readily , both passage and nourishment. And it is not a barren vaine-glorious Tree, that makes onely a shew ; and is nothing but words, as bearing nothing but leaves : but it is a iust
per-

performing tree; that followes his leafes with fruit; as a iust mans deeds doe follow his words. Neither is it, an unseasonable tree, that brings forth abortive fruites; and sets our teeth on edge, with sourenesse; but it goes the full time out; and nourisheth the fruit up, till it hath gotten sweetnesse by maturity; and tastes most pleasantly: and that wee may know it, to be no ordinary tree; the very leafes continue still, and doe not wither.

But what matter is it, when the fruit is gathered; whether the leafes continue still, or no? For, the worke the leafes come about; is but to defend the buds; and to keepe the young fruits, from the violence of the Sunne and wind; and when they have seene them brought up; and come to a ripe age, that they can shift for themselves; the leafes then may take their leaves; as wee see them fall away, by one and one; as taking notice, that their worke is done. There are, perhaps, some barren trees, that beare no fruit; and these sometimes have leafes continuing still; and hanging on, both Summer and Winter; as if they staid waiting for imployment; and looking still, when fruits would bud forth; but with as idle an expectation, as the Jewes stand waiting for the comming of their Messias: but this is not the case of our leafes here, which therefore continue still, because they are still in office: for our tree beares fruit continually; and therefore hath neede of leates continually; when one fruit is ripe and
H gone;

gone; another is greene and coming on; and therefore the leaves, which are necessary attendants upon the fruits; as long as there are young fruits, that need attendants, cannot be discharged, and therefore doe not wither. And yet, perhaps, the Prophet had a further reason, why hee would give the lease, a place in the similitude of a godly mans happinesse; seeing a lease was the first Angell of liberty, to the prisoners in the Arke; their day-breake of comfort came from the light of a lease; and if it had not been for a lease; the tyrannizing waters, would have more kept their mindes in the darke, than their bodies in the Arke; and have drowned them with despaire, when they could not, with their waves: and when the waters overcame all other creatures, both men and beasts; yet the lease continued constant to the tree, and overcame the waters; and as it perished not, in the Inundation of the world; no more shall it wither, in the conflagration of the world.

But what happinesse can a godly man expect from this similitude of a tree? For, he can have no more, than the similitude will afford? he can looke for no more, than the tree hath it selfe; and where hath the tree, any resemblance of happinesse, in any thing, that is here exprest? It hath none, in being planted by the waterside: for, happinesse is *Summum Bonum*; and this at most, but *Inferius Bonum*; therefore only good, because it serves to doe the tree, good: it hath none, in bringing forth fruit; for, happinesse is

Bonum

Bonum proprium; and this, but *Bonum alienum*; for, what good is it to the tree, to bring forth fruit, for others to gather? For so, the tree shall be no happier than a Bee, that makes Honey indeed; but for others to eat; a godly man shall be no happier than a Sheepe; that beares wooll indeed, but for others to sheare; and for any thing appeares yet, a godly man, by this similitude, is like to lose his happinesse. But the Prophet cannot be so much mis-taken; the similitude therefore, would be better look'd into: For, there is *felicitas medi*; and *felicitas finis*; there is *felicitas via*; and *felicitas patrie*; and this tree indeede, enjoyes them all: It hath in this life, *felicitatem medi*; and *felicitatem via*; in being planted by the waters side: for, this moistens, cooles, cleanses; and gives an easie and a happy passage to the journies end. It shall have in the life hereafter, *felicitatem finis*; and *felicitatem patrie*; in bringing forth fruit; for this shall not be, as the Bee makes Hony, for others to eat; nor as the Sheepe beares wooll, for othersto sheare; but this fruit shall be, for its owne use onely; and onely for it selfe to gather. For this fruit is that, of which Christ saith: *Your joy shall be full, and none shall be able to take it from you; Your joy shall be full; there is plena felicitas; and none shall be able to take it from you; there is secure felicitas*: and now the Prophet, need not be ashamed of choosung his similitude: the godly man, neede not be afraid, of losing his happinesse.

But is it not strange, to see how contrary the Prophet proceeds here, to our expecting? for when he propounded his similitude of a tree: wee looked, he should have begunne at the top boughes, which are the highest parts, and commonly beare the ripest fruits, and hee beginnes cleane contrary, at the lowest part; at the very roote; for indeed, although the roote be not seene of men; and have no outward glory; yet it is the roote, that gives the praise to the tree: it is the roote, the tree may thanke, for all he is worth: For, though the branches bring the fruits, yet they are but messengers: it is the root that sends them: and indeed, if there be not a roote of Humility; and that roote planted by Grace; the aspiring boughes, are but sprigs of pride; and will never bring forth, the fruit of Glory.

Wee looked hee should have set our tree, if not in *Torrida Zona*, in the very fire; yet at least, in some sunny place, as it were by the fires side; and hee sets it, cleane contrary, by the waters side: For indeed, a tree feares nothing so much, as want of moisture: it can ill spare the radiancie of the Sunne; but it can worse spare, the moistning of the water; for death hath a spight at nothing so much in any thing, as at the *humidum radicale*; the naturall moisture: Hee kills more with the drowth of too little moisture; than with the drowth of too much heat or cold: For, this is a dart, which death hath from nature; all his other darts are from violence;

lence; and though the water bee externall to the Tree; yet when it enters and moystens the roote; it becomes radicall. And it may not be the least reason, why the Prophet sets the Tree, which is our symbole of eternall life, by the waters side; seeing the water, seemes the most productive element of life; as that, which produced the first living creatures, that were in the world; although we may raise our thoughts yet higher; and remember, there are waters as well above the Firmament; as under the earth; and there indeed, must the Tree be planted, that shall bring forth the fruite, of our expected happinesse.

We looked, he should have set our Tree, like the Trees of *Eden*; with present fruits, hanging upon them; and he talkes of tarrying the time, till the Tree bring them forth: for indeed our *Eden* is past; there was at first, no time there; & therefore the fruits there, were not children of time: but as soone borne, as their parents, the Tree: but we are in a world of time: our Tree will beare no fruit, but by the helpe of time; and no helpe of time neither, till the fulnesse of time come; and that is onely in him, who came in the fulnesse of time: For, Christ is our time; and our fulnesse of time will bee, when wee shall meete Christ, full in the aire; and bee taken with him into the new *Eden*, where time shall bee no more; and where our Tree shall bring forth fruit in the Present tense, which shall never fade into Preterperfect tense.

But seeing the Prophet meant afterwards, to make chaffe a similitude of the wicked ; why would he take a Tree, for his similitude of the godly ; and not rather take wheate, as in a plainer opposition ? and as Christ, it seemes upon better advise did take it afterwards ? Christ indeed tooke wheate for a similitude of the godly, but to another purpose; the purpose of the Prophet here, is to shew ; the great distance that shall bee of glory, betweene the godly, and the wicked: and in the points of glory, we shall finde the wheate, to come farre short, and to be farre inferiour to a Tree. For, the wheat, though it rise flourishing up ; yet it riseth out of the ground, but the same it was cast into the ground ; but the Tree, of a little small seed, riseth up to a substance, that one could never have expected, such an issue, for such a parent. The wheate, though it rise flourishing up; yet it riseth but to a small height as loath to leave the earth too much ; and afraid to goe too farre from the roote ; but the Tree riseth up to an eminent height, as scarce acknowledging the root, from which it springs: and farre surmounts all growing things upon the earth. The wheat, though it rise flourishing up, yet it riseth but to a slender small stalke; that quakes and trembles at the voice of the winde ; but the Tree riseth up to a vaste and firme body, that scornes the threatnings of the winde ; and is not once moved for all the wind can doe. The Wheate, though it rise flourishing

thing up, it is quickly downe againe: if it be not reaped in summer, it dies in winter: but the Tree is a laster for many ages; and of all things, that grow out of earth, comes neereſt to everlastingneſſe.

And now; if we cannot chooſe but thinke it a bleſſed thing, to be ſuch a Tree: we cannot as little chooſe but thinke it a bleſſed thing, to bee a godly man; for whatſoever is ſeene or ſaid of this Tree; is true, and more true of a godly man. Hee is more fixt and immoveable than this Tree; for, where this Tree is rooted but in the earth; a godly man is founded upon a Rocke. He is planted by a better Gardener, than this Tree; for where this Tree is planted but by *Adam*, a naturall man; a godly man is planted by *Paul*; or rather, as Chriſt ſaith, by God himſelfe. He is moiſtned with better waters, than this tree; for where this Tree is watered, but by ſprings from the earth; a godly man is watered with the dew of heaven: he riſeth to a greater height, than this Tree: for where this Tree is ſtinted in its riſing, and ſtaies in the aire; a godly man riſeth up, and neuer ſtaies till hee come at heaven. Hee beares more fruite, than this Tree; for, where this Tree hath many leaves beſides fruites; the very leaves, of a godly man, are themſelves, fruites. He is longer in ſeaſon than this Tree; for, where this Tree is in ſeaſon, but ſome part of the yeere; Godlineſſe is in ſeaſon, all the yeere long: this Tree is in ſeaſon but for a time: but

but godlineſſe is in ſeaſon, to all eternity.

The ſimilitude of a Tree, is ſufficiently juſtified; but why would the Prophet expreſſe happineſſe, by any ſimilitude at all? and not deliver it rather in the very ſubſtance? why would he not, rather tell us, what it is; than what it is like? May wee not bee bold to ſay, becauſe it was more, than hee could doe? For ſeeing the happineſſe of a godly man is ſuch, as neither eye hath ſeene; nor eare heard: certainly it is ſuch alſo, as neither words can expreſſe, nor tongue utter. And if wee ſhould heape up words upon words: laying *Pelion* upon *Oſſa*, and making mountaines of volumes; yet wee ſhould never bee able to expreſſe the happineſſe, ordained by God for godly men. If the happineſſe conſiſted of finite parts, and were a ſtinted thing, either in number, or magnitude or continuance; we might by the helpe of Arithmeticke and Geometry, expreſſe it perhaps in ſome proportion; but ſeeing it conſiſts of parts, in number, innumerable; in magnitude, infinite; in continuance, eternall; what man of art; what art of man, can now come neere it? Or if the happineſſe were to continue, but ſo many thouſand yeeres as there be ſands in the ſea; though this were a vaſt, incomprehenſible extension of time, yet it were but a continuance, that would not continue; there would one day bee an end: but ſeeing it ſhall be for ever, everlaſting, eternall; in *Aeternum & ultra*; what ſtarres of heaven; what

what lands of the sea; can now be counters enow to summe it. And now tell me, if the Prophet were not well advised, to make use of a similitude? but tell me rather, if godly men be not well advised, to make use of godlinesse? tell me if wicked men, be not ill advised, to make account of vanities? Oh! tell me, if the Serpent be not a Divell: the flesh a traitour: the world, an Impostour: that for pleasures of sinne, not worth the speaking of; would make us to forfeit this unspeakeable happinesse.

But now to consider it in Allegory; what may wee thinke, is meant by this tree? Is it not the tree, figured by the tree of life, in the Garden of *Eden*? And what by this planting? our ingrafting into Christ. And what by this waters side? the water that was shed out of Christs side. And what by this fruit? our everlasting happinesse. And what by these leaves? the leafe of a good conscience; and the leafe of a good fame. For a good conscience never withers; but accompanies a godly man, to another world: and a good fame never withers; but in *memoria eterna erit justus*. And what by the time? when time is no more. For time is but the measure of motion and mutation; but happinesse hath nothing to doe with these; and therefore nothing to doe with time; her time is eternity.

And indeed, is it not strange, that men who have out lived yesterday; should think there can be happinesse where there is time? For, let the

day past, be spent in all the pleasures of the world; yet what is yesterday to us today? and what will to day, be to us to morrow? and so, the daies of happinesse, should come at last, to be all lost; and be no more to us, than if they never had beene ours. Wherein true happinesse, to day is to us, as it was yesterday; and to morrow will be as it is to day; and what wee are now, wee shall be for ever. Time and happinesse are things incompatible: For, happinesse is permanent; time alwaies in mutation: for, what is time, but a very changeling; or rather, makes very changelings of us? It is long of time, that wee continue not long in one state; it is alwaies bringing some new thing; but ever carries away more of the old; it runnes over all things, but never tarries with any; wee cannot see it, till it be gone out of sight; and by this onely, we find it hath beene here, because we find not that here, which hath beene. The happinesse of this life, is like *Josephs* coat, party coloured; to expresse variablenesse; a mixture of weale and woe; but turnes at last, all to a staine; and such happinesse, wicked men may have: the true happinesse, is in a long white roabe; long, for durablenesse; and white, for joyfulness; and this keepes the colour still; and is onely to be had in Heaven: For there this changeling time, shall not be suffered, to come; to set diversity of colours upon our roabe of happinesse.

And now, if any man aske for happinesse, here
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it is : it growes upon the tree of godlinesse : but though it have its beginning, and, as it were, its blooming, in this life : yet it comes not to its growth, till another life ; this present world, is too cold a climate, to bring it to ripenesse ; it must have the Sunne to shine more directly upon it ; wee have here *speciem Rei* ; but shall not have *Rem spei* ; till wee come to see the blessed face of God : For, this indeed, is the true Sun, that onely can bring the fruit of this tree, to its full maturity.

But is not this hard dealing in the Prophet, to make us promise, of a present possession of blessednesse ; and now turne us off, with little more, than a bare reversion ? Will he be so a Prophet, as that hee will be no more than a Prophet ; tell us onely of things to come ; and not keepe his word, in things present ? It was his saying at the very first, that a godly man is blessed : and seeing hee thought good, to say it then ; wee looke he should make it good, and shew it now : For, as yet, there appeares but little, to make it appeare, that the godly are in this life, any more blessed, than the wicked : and if any advantage be ; it seemes to most men, to be of the wickeds side. But is not this rather, to deale hardly with the Prophet ? to put him to his proofes, for every word hee speaks ? as though the word of a Prophet, were not of it selfe, an authority sufficient, to command our assent ? but since wee are so hard of believe ; at least, *Propter duritiem cordis* ; let it be considered ; that there is great

difference, between having of blessings; and being blessed. A wicked man may have many, perhaps, very many blessings; and yet, it shall never be truly said of him, that he is blessed: For who doubts, but that strength and beauty; riches and honors, are blessings and the good gifts of God: and all these, and many more than these, a man may have; and yet walke in the counsell of the ungodly; and stand in the way of sinners; and sit in the chaire of scorers; and hee that doth such things, the Prophet would have us know; though hee be as strong as *Sampson*; though as beautifull as *Absalon*; though as rich as *Salomon*; though as full of blessings, as the world can make him; yet he cannot be blessed. Such things may entitle men, *Benedicti*, perhaps; but not *Beati*; or if *Beati*; it is but *falso clamore*; the true blessednesse, is no where found growing; nor can any where be made to grow, but onely upon this tree of godlinesse. And therefore, you shall never heare any such word to come from *David*; as to say, blessed are the rich; or blessed are the honourable, and great men of the world; but all his blessednesse, is ever with some relation or other, unto godlinesse. *Blessed are they whose sins are forgiven*: here godlinesse is made legitimate. *Blessed is he, whom the Lord chasteneth*: here godlinesse, is set to Schoole. *Blessed are they, who walke in the Law of Lord*: here godlinesse, is at its exercise; *Blessed is the man, that considereth the poore*: here godlinesse is making a purchase. *Blessed is he, that putteth his trust in the Lord*: here godlinesse, is

is taken sanctuary : and so godlines ever, in one kinde or other ; or blessednes never, in any kinde whatsoever : Not all the smithes of *Egypt* : not all the temporall blessings, of the world, will serve the turne : Godlinesse must turne the key ; or the doore of blessednes ; The gate, for the King of glory to enter, will never be opened.

And as a man may have many blessings ; and yet not be blessed : so, he may want many blessings ; and neverthelesse, bee perfectly blessed. Hee may want, the riches of worldly pompe ; and yet bee blessed : For *Blessed are the poore in spirit* ; and this was *Dauids* case with *Michol*. He may want a quiet life ; and yet bee blessed ; for *Blessed are they, that are persecuted for righteousness sake* : and this was *Dauids* case, with *Saul* : Hee may want good report ; and yet bee blessed ; For *blessed are ye, when men raile upon you, and revile you* ; and this was *Dauids* case with *Shimei*. But is not this strange, that a man should want, & yet be perfect? should want blessings, and yet be perfectly blessed? Indeed, no more strange, than that *Adam* should loose one of his ribbes, and yet continue a perfect body still. For these temporall blessings, are to a godly man, as the ribbe was to *Adam*, of which *Eve* was made ; not superfluous to him, when he had it ; nor making him defective, when hee wanted it : and so are all temporall blessings ; not superfluous to a godly man, to have them, because he can make good use of having them : Nor making him

defective to want them; because he can make good use of wanting them. And this, perhaps, might make S^r. Paul to say, *I can want; and I can abound*; as much as to say, I can have a ribbe more, or a rib lesse; and yet in both estates continue perfect still.

But is it not then, that we are all this while mistaken in blessednes? and that, *David* hath set a glosse upon it, to make us esteem more highly of it, than there is cause? seeing Christ who knew blessednes better than *David*; proclaimes it openly, that they are blessed, that mourne: and surely; mourning can make but an unto-ward blessednesse. For what is mourning, but a deploring of misery? That to say, they are blessed that mourne; is all one, as to say; They are blessed, that are miserable: and so, blessednesse, no such goodly thing, as *David* goes about to make us thinke it. But it is not, that wee mistake blessednesse; the mistaking is, in mistaking Christs speaking of blessednesse: For Christ saith not, *They are blessed that mourne*: because they mourne; but because *they shall be comforted*. The blessednesse consists in the comforting, not in the mourning: and not all neither that mourne shall be comforted; for then, the damned in hell; and even the divell himselfe, then whom there is not a greater mourner; should come at last; (as some have erred to thinke) to have their shares in comfort. But their mourning, is in despaire, and upon wrong causes; They onely shall be comforted, that
mourne

mourne upon iust cause, and that in hope : and such are onely the Saints on earth ; who mourne for the Bride-groomes departing from them ; and cry with *St. Paul* : *I desire to bee dissolved, and to be with Christ*. Indeed comforting, is to mourning, a plaine relative ; and cannot be without it : for, where no mourning is ; there can be no comforting : for what is comforting, but a wiping away of teares from the eyes : and how can teares bee wiped away, if there be no teares to wipe away ? and seeing, the holy Ghost (the authour of all blessednesse) is the Comforter ; and no comforting, where no mourning : It followes, that where no mourning, no holy Ghost ; and where no holy Ghost, no blessednesse. Therefore, *Blessed are they that mourne, for they shall bee comforted*. And so, betweene Christ and *David* ; there will be found, but this difference : that *David* seemes to consider godlinesse, as a Iubilee ; and therefore expresseth it, by delighting in the Law of God ; and exercising in it : but Christ seemes to consider it as a funerall ; and therefore expresseth it by mourning ; as by which, a godly man, is crucified to the world ; and the world to him. And indeed, this Iubilee, and this funerall ; must both meete, in a godly man ; or there will not bee a godlinesse, that can produce a blessednes : but where these two meete, and kisse each other ; there the delighting in the Law of God ; will cause a mourning for our sinnes ; and the mourning for our sinnes, will cause

cause a joy in the holy Ghost; that we may be confident to say, we have a comfortable blessednes; seeing wee have the blessing of the holy Ghost, the comforter. And now, if any man slight this joy, as not deserving the name of blessednes; Is it not, because hee fees it not in himselfe? for without being felt; it is not possible, to bee understood: but hee that fees it, and understands it; will finde, this joy, to be that Iewell, which the wise Merchant sold all that he had, to buy: *For what a-uailes it a man, to enjoy the whole world*, and to want this joy? For, this joy is not an influence from the starres: which yet can doe great wonders, for breeding joy in the world: but it is an influence, from that spirit, which moved upon the waters, before the starres were made; and is onely able still, to move upon the waters, and to remove the waters of a weeping soule. It is a ioy, begotten in our hearts, by motion of the holy Ghost; which moving upon the waters, of a true repentance; workes in us the joy of this assurance; that wee have an Advocate and Intercessour for us, with God the father. Which joy, was thought so great, when time was; that no Messenger, was thought fit, to bring the newes of it; but an Angell from heaven. *Behold, I bring you tidings of great ioy*: and great indeed it must needs be, which an Angell calls great: that scarcely would call the whole earth, great: and seeing *S^r. Paul* exhorts us, to *Reioyce evermore*: we may know the ioy

joy, to be exceeding great, that can make us able, to hold out rejoycing, so long together; in all tempests and calmes; in all actions and passions; joy enough to maintaine a feast of rejoycing, all our life long. And then, if this joy, can make a blessednesse: (as certainly a greater cannot be had on earth) and none partakers of it, but the godly; wee must needes confesse, the Prophet had great reason, to make it his challenge; and that in the present Tense: A godly man is blessed.

And will not this blessednesse appeare yet plainer; if we consider the divers sorts of blessednesse? For, there is a blessednesse of the Law; and this was delivered by *Moses*: who delivering the Law, but in *litera*; delivers a blessednesse, but in *cortice*: Blessed shalt thou be in the field: and blessed in the City: blessed shall be the fruit of thy body; and the fruit of thy cattell, &c. There is a blessednesse of Grace; and this was delivered by *Aaron*; who being the Minister of our atonement with God, delivers a blessednesse, in this atonement: *The Lord blesse thee, and keepe thee; The Lord make his face to shine upon thee, and be mercifull unto thee: The Lord lift his countenance upon thee, and give thee peace.* And there is a blessednesse of Glory; and this was delivered by *Christ*; who being himselfe, the perfection of blessednesse; delivers a blessednesse in perfection: *Come yee blessed of my Father, inherite a Kingdome prepared for you.* And now, that wee have these divers sorts of blessednesse, laid out before

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fore us ; which of them, may wee thinke, was thought upon by *David* ; in saying, *Blessed is the man* ? Not *Moses* his blessednesse ; for that is too imperfect : nor yet Christs blessednesse ; for that is too consummate ; *Moses* his blessednesse is imperfect : For, Gold (one of the best, of his blessings) hath commonly proved, but *aurnus Tolosum* ; ominous to the owners ; and apt to bring them, to utter ruine ; at most to blessednesse it hath never beene but neutrall : onely as a cypher in Arithmeticke ; no value. but from the placing it ; for if it be placed in a godly hand ; it serves in *subsidiu virtutis* ; and may prove a meanes, for augmentation of blessednesse : but if it fall to be the lot of the wicked ; it is but *incentivum viciorum* ; and serves but *in majorem damnationem* ; for an augmentation of misery. And as *Moses* his blessednesse, is too imperfect : so Christs blessednesse, is too consummate ; for the blessed face of God, (in which, that blessednesse chiefly consists) is no fit object for corruptible eyes : God must make himselfe *capabile*, which now he is not ; and us, *capaces*, which now wee are not ; before wee can arrive at the haven of that blessednesse. And so, *Moses* his blessednesse being suspended ; and Christs blessednes, not yet to be expected : what remains, but that we lay hold on *Aarons* blessednesse ; and this, indeed, we shall find to sympathize, and suite well, with this of *David* : For, *Aarons* blessednesse, is a confidence in Gods mercy, for remission of sinnes ; and a peace of conscience,

science, in being at peace with God, in Christ. And it is no wrong to *Aarons* peace, to adde, in Christ; for though *Aaron* expresse it not, as speaking it, but in figure: yet wee may well thinke, he understands it, as meaning it in substance; seeing no peace, without Christ, is safe unto us; all peace without him, is but dangerous security: For, *Christus est pax nostra*: hee onely is our peace; and this peace, he hath ever used, as his proper good: It was the Present, he brought the Apostles, at his comming from Hell; *Peace be unto you*; and it was the legacy, he left the Apostles, at his going to Heaven: *My peace I leave with you*; this peace made *Iob* upon the dunghill, blessed; and the want of this peace, made *Saul* upon his throne, miserable: this peace the world cannot give; and the wicked cannot have here; for, *there is no peace to the wicked, saith the Lord*. And now, if any man sleight this peace; as not thinking it to deserve the title of blessednesse: Is it not, because he hath no feeling of it, in himselfe? For, not being felt, it can never be understood; but hee that feeles, and understands it; will finde this peace, to be that purchase, which Christ so deerely bought for us, with his precious blood; and is that in substance, which *Aarons* peace was but in figure; for, to this peace, it is not enough, to have a *Nil conscire sibi*, a cleere conscience in us: (seeing *S^t. Paul* knew nothing by himselfe; yet was not thereby justified) but we are justified by faith in Christ: and thus justified, wee

have peace with God; and being at peace with God; we have peace of conscience within our selves. And then, if this peace can make a blessednesse: (as certainly a greater cannot be in earthly Tabernacles) and none partakers of it, but the godly; we may speake it as well, from *Paul*, as from *David* or *Aaron*; and so Priest and Prophet; Apostle and all, agree in this, A godly man is blessed.

And if wee take another way to goe; will it not come to all one journies end? onely, as having now taken the Prophets words, in this manner: *A godly man is blessed: And hee shall be like a tree.* There have appeared, two distinct blessednesses: one, present; and another, future; so, if wee take the words in this manner: (as some will have it) *A godly man is blessed; For, hee shall be like a tree;* there will then appeare, but one maine blessednesse; the present being onely a hope of the future; and yet thus, it shall still be justly said, *A godly man is blessed.* For, this hope is not wavering, that may make ashamed; seeing it hath Faith to guard it; and Patience, to wait upon it: but it is the ankore of the soule; that keepe it upright, in all tempests of temptations. And if we passe from the hope it selfe; to that which is hoped for; Oh then, how transcendent a blessednesse will be found in hope? For, is it not an armour of steele, against all blowes of Fortune, and wrackes of time that I have hope continually to stand prompting me with this? *Durate, & vosmet rebus servate*

secundis:

Secundis: Be constant to the end; and be assured, it will not be long, ere thou shalt raigne with Christ? Is it not a shield of Brasse against all the terrours of death and hell; that through hope, I can say with *Iob*, *I know that my Redeemer liveth; and though that wormes destroy this body; yet I shall one day see God in my flesh?* but most of all, is it not a Rocke of defence, against all afflictions, in body or goods; against all disgraces, in fame or fortunes; that with *S^c. Paul*, I can say in hope; *There is a Crowne of Righteousnesse laid up for mee, which the iust Iudge will give mee at the last day?* And now, if any man slight this hope, as thinking it not worthy the name of a blessednes; is it not, because hee hath no feeling of it in himselfe? for, not being felt, it cannot be understood: but he that feesles and understands it, shall finde that this hope is the true Cordiall of a fainting soule; as *David* saith *I had fainted, if I had not hoped to see the goodnesse of the Lord, in the Land of the living.* And then, if such a cordiall it be; as such a cordiall, most certainly it is; and none, partakers of it, but the godly; we may iustly conclude, the Prophet had iust cause to make it his conclusion: *A godly man is blessed.*

And yet more expressly to shew the dignity of a godly mans blessednes; we may observe, that as *Ratione personarum*; God is said to bee, *the God of Abraham, the God of Isaac, and the God of Iacob*: so *Ratione rerum*: he is said by *S^c. Paul*; to bee *the God of ioy, the God of peace, the God of*

hope; that wee cannot thinke much, to have a blessednes, made us up of those things, of which *S^c. Paul* thinks not much, to make up, God himselfe a Title.

The joy, which *Abraham* tooke, when his sacrificed sonne *Isaac*, was restored to him alive; was no doubt a wonderfull joy, yet but a type of ours; that Christ, the true *Isaac*; is restored to us alive, by his rising againe. The peace of minde, which *Simeon* felt, when hee bare the Babe Iesus, carnally in his armes; was, no doubt, a blessed peace; yet but an inchoation of ours, who beare the man Christ Iesus (our full reconcilement) spiritually in our hearts. The hope which *Jacob* had, to enioy the beautifull *Rachel*, was a comfortable hope; yet but a shaddow of ours; who hope to enioy the transcendent beauty, of the blessed face of God, in the Kingdome of heaven. And shall not the truth of ioy, make us more blessed, than the type made *Abraham*? shall not the consummation of peace, make us more blessed, than the inchoation made *Simeon*? shall not the substance hoped for, make us more blessed than the shadow made *Jacob*! Oh then the happines of a godly man; in whom these blessings are all united: which singly enjoyed, made such mirrours of blessednes! A ioy in the holy Ghost; which no temptation of *Satan* can dismay: A peace of conscience, which no worldly tumult can disturbe: A hope of heaven, which no delay of expectation can discourage: and

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now let *Salomon* tell us, if this be not a wreath of three, that farre exceeds his threefold cord, and can never be broken? And if againe; to this wreath of three, we adde a fourth; (as the Prophet is going about to doe) the blessednes of prosperity: will it not then, bee a blessednes with admiration; and a wreath of foure, that wee can never say, *O terq; quaterq; beatus*; so iustly of any thing under heaven, as of a godly man! that not onely wee may proclaime it in *Gath*, and publish it in *Ascalon*, A godly man is blessed: but with the asseveration of *Isaac*, in blessing *Iacob*; even to *Esau*'s face; redouble it, in the eares of all the wicked; *A godly man is blessed*; yea, and hee shall bee blessed.

And now, that we have found out a godly man, in *Hypothesi*: where may we looke to finde him out: in *Thesi*? not amongst the heathen Philosophers: for their peace of conscience, was onely *Nil conscire sibi*: They knew nothing of any reconciliation with God, in Christ: not amongst the Turkish *Musulmans*; for they believe no holy Ghost; and therefore can have no ioy in the holy Ghost; not amongst the Iewish Sadduces; for they deny the resurrection: and therefore can have no hope of heaven. And where then? onely amongst the Christian beleeuers; for in them onely, is found this wreath of foure: which though singly perhaps they may; yet ioyned together, they can never be broken: that if a Philosopher thought

thought it cause enough, to cry out in exultation, *Eugene*: for finding out the Quadrature of a circle in Geometry: wee much more justly, may thinke it cause enough, in exultation to cry out, *Eugene*: for finding out this Quadrature of blessednesse in Christianity.

The Prophet might well rest now in his similitude: as containing sufficiently, a godly mans happinesse: but he seemes to be afraide, it is not capacious enough; and therefore pieceth it out, with a blessednesse, of another making: *And what soever hee doth, it shall prosper.* A blessednesse, much like the Manna in the wilderness; that fits the relish of all tastes: for who, but will easily admit, prosperity indeed, to be a blessednesse? and hee seemes, to have provided it, specially for the meaner capacities; such as are not well able to apprehend the former, as being too spirituall; but this is a blessednesse, so visible to be scene; so palpable to bee felt; that even the veriest worldling that is, cannot choose but acknowledge it: Yet we may perceave, the Prophet brings it in; but as a fagge end of blessednes; as choosing rather to adde a course piece; then that it should be said, he had made it too little.

But doth not the Prophets adding of this piece; make the Prophet himselfe defective? Doth he not by shewing the blessednes to bee the more: shew his owne iudgement to bee the lesse? For if this were true; there should
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not be a godly man to be found, in the whole world. For, are not all men generally subject to crosses? some in body; some in goods: some by enemies; some by friends; some in all; but all in some? all this is true; and yet the Prophet neverthelesse saith true: for crosses, are our sufferings, not our doings: the adversity of a godly man, in that he suffers; is no contradiction of prosperity, in that hee doth: and yet even crosses and sufferings, and all; as *S^t. Paul* saith; shall bee made usefull and prosperous to the godly. For, though Martyrs, cannot well be said, to prosper in their suffering; because it is grievous; yet they are truly said to prosper, by their suffering; because it is glorious; though *Lazarus* did not prosper in his suffering, because it brought him, but to *Dives* gate; yet he truly prospered, by his suffering, because it brought him, into *Abrahams* bosome.

But may not the Prophet preach this doctrine long enough, before he meet with an auditory, that wil believe him? Godlinesse to be a meanes of prospering? a stranger Paradoxe was never held. It is a greater miracle, for men to draw prospering out of godlinesse, than for *Moses* to draw water out of rockes. *Probitas laudatur & alget*: godlinesse may have the worlds good word; but he that useth it, shall die a begger. Thus the wicked, thorow the Prophets sides, stand goaring and galling the goodnesse of God; and never remember, or never regard the say-
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ing of S^t. Peter, that godlinesse hath the promise, both of this life, and of the life to come. But most of all they insult upon the Prophet, as thinking they can take him tripping in his words; and can prove him manifestly in two tales: For, that which he saith here of the godly, hee affirmeth the very same, in another place, of the wicked; *Their waies alwaies prosper: they are not in trouble like other men; they have more than their hearts can wish.* And is it possible, the Prophet should ever be able, to answer this? Can these words of his, be ever possibly reconciled? Indeepe, with a word: For it is but mistaking a word; (taking the present Tense, for the future) that makes all this difference, it is but breaking time, that makes this discord: keepe time with the Prophet, and all will goe well: for he saith not, of a godly man, *all his waies doe prosper*; but *they shall prosper*; he meddles not, with the present Tense; nor with the prosperity of the present Tense; hee leaves that for the wicked to make merry with: for it is a prosperity, not worth the envying: for, who would envie *tonas* his Gourd, that is gone in anight? The present Tense of this life, cannot make a prosperity, that is worth the having: It is the future Tense, must doe it: for this is the lasting Tense; and though it shew not all his wares at first, as the present Tense doth; you cannot see yet, what it will prove; yet give it time; let things come to a ripenesse; and you shall find it true

true in the end; that *Whatsoever a godly man doth, it shall prosper.* And in this Tense, and in this sense it is, that the Prophet speakes of the prosperity of the godly; but if he come to speake of the wicked in this Tense; he then alters his Key; he speakes in another tune; *Thou shalt looke after his place, and it shall not be found.*

Or may we not, perhaps, reconcile the Prophets words as well, if we onely say, that in speaking of the prosperity of the wicked, *loquitur ut vulgus*; & as it is in appearance, because in the eye of the world, it seemes to be so: but when he speaks of the prosperity of the godly, *loquitur ut veritas*; because it is in truth, and really so. The Prophet, we may perceive, makes this account; that nothing can be truly said to prosper; which hath not a prosperous ending; but if it have a prosperous end, it may truly then bee said to prosper. And it is a very just account; for else we might say, that a cup of cold water, prospers in a Feavour; because it cooles and easeth for the present; though it infinitely encrease the burning afterward. And we could not say, that a soveraigne medicine prospers in a sore; because it akes and paines us for a while; though afterward it worke a perfect cure. And now bring the wicked, and the godly to the tryall of this account; and you shall finde it true, that the wicked never prosper; and that the godly prosper alwaies. Did *Ahab* prosper in seeking *Naboths* vineyard? he got indeed the vineyard; but the dogges licked up his blood. Did *Indas* prof-

sper, in betraying his Master? hee got indeed
 the thirty pieces of silver; but his bowels
 would not carry in his belly after he had done
 it. And so the most that can bee said, of the
 prosperity of the wicked, is but this; that
 they have a prosperity indeed; but it is a tra-
 gicall one; beginnes in jollity, and hath some
 mirth for a while; but ends at last, in blood
 and death. And such it seemes the Prophet
 meanes, is the prosperity of the wicked; if he
 meane not rather, that a prosperity it seemes,
 but is not: For, the wicked may have chil-
 dren, like Olive branches round about their
 Table; and in this may seeme to prosper; but
 yet they doe not; and *Iob* tels why; *For their
 children are to the sword; and shall bee buried in
 death.* They may heape up treasure, and flow
 in wealth; and in this may seeme to prosper:
 but yet they doe not; and *Salomon* gives the
 reason; *For they know not who shall gather it;* them-
 selves, they are sure, shall carry away nothing.
 They may rise in honours, and bee set aloft;
 and in this may seeme to prosper; but yet they
 doe not; and *David* shewes the cause; *For
 they are set in slippery places;* and their ending
 commonly falls out in falling: And this is not
 onely to bee observed in single persons; but
 even in whole Families: a generation or two
 may flourish and hold their heads high; and in
 this may seeme to prosper; but yet they doe
 not; for of this, is growne a Proverbe; *Non gau-
 det tertius haerens;* The third generation payes for
 all

all. So it is true here, which *Abner* said to *Joab*, *There is bitternesse in the end.* But with the godly, it is cleane otherwise: For many are the afflictions of the righteous, but the Lord delivers them out of all. So here is prosperity in the ending yet. They may sow in teares, but they shall reape in ioy; prosperity in the end still. They may go forth weeping, and carrying precious seed with them; but they shall returne reioycing, and bring their sheaves with them: still prosperity in the end. *Daniel* may be cast into the Lyons denne; but hee shall come forth untouched; his danger shall be his glory. *Ionas* may be swallowed up of a Whale; but he shall be cast up safe on shoare; his destruction shall be his safety. *Iob* may have his children slaine; his goods taken from him; and his body afflicted; but his children shall be restored, his goods doubled, and his life trebled. And to make short, the Prophet in another place, makes it a rule of infallibility: Marke the upright man; and behold the perfect man; for the end of that man, is peace. And so it is verified here, which is said by the Prophet; Sorrow may be over night, but ioy cometh in the morning. And this againe, is another advantage of the prosperity of the godly; that their sorrow comes but over night, when they may sleepe it out, and passe it over; but their ioy cometh in the morning; when they come fresh unto it; and have the whole day before them to enjoy it.

And now, if we aske the Prophet, what reason he can give, of this prospering of the godly;

ly; Doe not his words themselves answer for him; and carry in them, the very reason of it? For in saying, *Whatsoever he doth*; he seemes to intend a godly mans service: and in saying, *shall prosper*: hee seemes to intimate Gods wages: and if this be so: then is the prospering as sure as checke: for as God is a Lord, that lookes his servants should doe their worke; so hee is a master, that never failes to pay his servants their wages. And then, if blessednesse be Gods wages; and godlinesse, the mans service; what is this, but *omni boni scilicet*: the very thing the Prophet takes upon him to demonstrate; *A godly man is blessed*?

And here now, we may stand and admire the great bounty of God: and consider, how good a service, it is to serve him: and what great wages hee gives his servants; for the meanest of them all, may reckon upon this: that *All he doth shall prosper*: The wages is not stinted by the Master, but by the servant; that if hee have not prosperity enough, hee may thinke himselfe, that would bee idle; and doe no more, for *All he doth shall prosper*. But nothing, but what he doth; the Prophet promiseth no further: for if he doe nothing, hee must looke for no prospering. But what? have good thoughts then; and good words; no promise of prospering? If they followed by doing; then are they *Prævia actiones*: and as part of the doing, shall have their reward: Otherwise, they are but abortives, and come not

not to life, to give them capacity : for the life of words, and thoughts, is actuated by the acting. And yet even thus ; the service is so small ; the wages so great ; that if it were told us by any, but by a Prophet ; or told us of any, but of God ; we might justly doubt it ; but hearing it, from such a Reporter ; and of such a Master ; if we should doubt it now ; it might justly be said unto us ; what doubt yee of ; *O yee of little faith ?* Yet it must be observed here, though we call it, wages ; that yet it is not, so much earned, as given ; being more of favour, than of Merit ; and cannot be exacted, though it may be expected : For, though the wages of sinne be death ; yet we cannot properly say, the wages of godlinesse is life : the *Antithesis* hath not place ; because our godlinesse hath not weight ; but *eternall life, is the gift of God, through Iesus Christ our Lord.*

And now, if we should aske the world, what it saies to all this ? whether it thinke not these blessings, to be farre more worth, than all their gilded vanities ? what doe we thinke, would the world answer to such a question ? We may be sure, the world would answer thus : it likes the blessings well, and thinkes them all good ; but one circumstance in them, it doth not like ; that they are all in the future ; none in the present : all birds in the bush, none in the hand : never a bird in the hand amongst them all : *Blessed are they that mourne ; for they (are not, but) shall be comforted.* The tree is planted by the waters side ;

side; but beares no fruit yet; but will doe. A godly mans actions (doe not prosper; but they) shall prosper. This delay the world doth not like; it cannot away with these future Tenses; so much talking of what shall be; and nothing of what is: and therefore they have a question to aske too; the same which the Disciples asked Christ: *But when shall these things be?* For, if the blessednesse be long a comming; it can then come but to this; that it may be said; A godly man shall be blessed, but is miserable; and miserable too, for God knowes how long. Therefore give us the present, say they; and (as Christ also seemes to teach us) let Hereafter shift for it selfe. This indeed, is the Hinge, the world still turnes upon; and it is a hard matter, to take it off. But may wee not answer these men; as Christ answered his Disciples; *Non est vestrum; nōsse tempora: It is not for you to know the times and seasons, which God hath kept in his owne hand?* It may suffice you to know, that these things shall be; when they shall be; is more than the portion of your knowledge comes to. It is indeed an earthly question; and moved onely by such, of whom it is said, *Earth thou art, and to earth thou shalt returne:* For, when wee move such questions, we returne to earth: for if wee staid with God; we should know, that as the darknesse and the light, is all alike to him; so to him, the Future and the Present is all one; that we may marvell, what Saint Peter meant to say; *A thousand yeeres, with God are as a day; as though*

though there were a proportion between eternity and time : when *Eſay* ſpeakes it out plainly ; *All Nations are to God as nothing* ; and put in the ballance, are leſſe than nothing ; and wee may ſay as well ; All time, is to him as nothing ; and put in the ballance with Eternity, is leſſe than nothing. And therefore, when we meete with theſe words (Will be, and Shall be) in relation to God ; we may take them rather, as words of order, than of time : as in order of Nature, the tree muſt firſt be planted, before it can bring forth fruit : a deed muſt be done, before it can be rewarded ; and yet even this order alſo, is in Gods diſpoſing ; either to divert it ; or wholly to reverſe it, at his owne pleaſure. As in the Garden of *Eden* ; there was bearing of fruit, as ſoon as planting of trees ; this was a diverting of order. But when God ſaid ; *Eſau have I hated ; and loved Iacob* ; before they had done either good or evil ; here was a proſpering before a doing ; and we may ſay, a bearing of fruit, before a planting the tree ; and this was an abſolute reverſing of order. The world therefore muſt take notice, that Will be, with God, is as much, as with men, it is : and when he ſaith, it Shall be ; it is as good, as if it were already. We all know, there is to be *dies retributionis* ; a day of account ; and this day to be, God knowes how ſoone ; ſooner, perhaps, than the world thinkes ; but certainly ſooner, than the world would have it ; and we are ſure, that this Will be, and Shall be ; ſhall not exceed that day : but how much it ſhall be

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sooner (as oftentimes much sooner; and alwaies to the godly; in whose spirits, there is an influence of the future in the present; by the presence of that spirit, with whom the future is present) we must leave to God; in whose only hand it is, to dispose of all things, both for time and order.

But lest the godly should be sleighted, as men only of expectation; and wholly excluded from any part of blessednesse in present; let it be remembered, what Gods promise to the godly, is; *I will never leave thee, nor forsake thee*; and if never leave us, then alwaies with us; and so indeede, doth Christ expound it; *And lo, I am with you alwaies to the end of the world*. And least his presence should be thought, to serve for directing onely, and not as well for comforting; heare him in this also: *And I will send you another Comforter*; but Christ could not send another comforter, if hee were not himselfe a Comforter first. And may it not then be truely said of the godly; *Nullum unum abest*; there is not a person in the whole Deity, but is present with them: And can blessednesse be absent, where the whole Deity is present? and yet more mediately, to shew Gods care over them; *he gives his Angells charge over them, to keepe them in all their waies*; where the wicked in the meane time, as things forlorne, have neither part nor portion, in any of these promises. It was not to the wicked, that God said, *I will never leave thee, nor forsake thee*; it was not to the wicked that Christ said; *And lo, I am with you alwaies to the worlds end*,

end; it was not to the wicked, that Christ promised, to send another comforter: It was not to the wicked, that God promised a guard of Angels; and may it not then be truly said of the wicked: *Nullum numen adest*; there is not a person in the whole Deity; there is not an Angell in the whole Quire of Heaven, that is present with them? And what is then the present possession, they so much stand upon; and so much boast of? Alas poore wretches! what is it, but as a dreame; as *Esay* saith; *They dreame they are full; and when they awake, Behold, their soule is empty*; What is it, but as a myst upon their soules, that makes them, as *Saint Iohn* speakes, to thinke *they are rich and faire, and strong*; when yet they are poore, and naked, and miserable. For, what is their present possession, but possession of the present? and what is the present, but a transient thing; a thing next to nothing; no sooner begun, but ended; that before you can say, it is; it is not; the future hath taken its place, and put it from being. And say, we allow them, to take the whole extent of their present life, for the latitude of their present possession; yet what is all this latitude, but a breadth made up, of narrow minutes, which being impossible, they should be all, one like to another; makes it impossible, they should make a blessednesse, that can be certaine. Where the blessednesse of the godly is more certaine, than all the assurances of the world can make it. For what are the greatest assurances of all worldly things? Doe wee not

count our selves sure, if we have a good mans word? and here we have the Word of God : so sure a word, *that heaven and earth shall faile ; but his word shall never faile.* And if his Word will not be taken ; have we not then, a sufficient mans bond, the bond of the man Christ Jesus ; and that in the highest kinde of obligation, bound body for body? And if bond be thought too little ; have we not then a good pawne besides? *Arrham Spiritus Sancti* ; a pawne and pledge, of the holy Spirit? and lest there should be defect, for want of witnesses ; have we not a whole army of Martyrs ; and Confessours innumerable? that unlesse the Apostles and Martyrs, should all prove false witnesses ; unlesse the pawne of the Spirit, should prove a counterfeit ; unlesse the Obligee Christ Jesus, should prove *non solvent* ; unlesse God himselfe, should prove no man of his word : (all which are farre greater impossibilities, than that the skie should fall) it is impossible, that the hope of the godly should be frustrate : or, that these blessings should not be accomplished to them, in the fullest measure. And now, let the world it selfe judge ; if the Prophet had not all the reason of the world, to make it his challenge against the world ; that A godly man is blessed.

But now that the world may seeme to be satisfied, for the security ; Now comes in the flesh, with her objection : these blessings indeed, are sensible to the soule, but insensible to the body ; and seeing a man is a compound thing, consisting

sisting of a body and a soule; how can these blessings, which reach but onely to the soule, make more to bee said, than this? A godly man, is blessed in soule, but is miserable in body? and why then, should the Prophet shuffle them together; and as if the body were no body, say *Blessed is the man*? But is it not, that *Animus cuiusq; is est quisq;* and when the Progeny of Iacob went downe into Egypt; is it not said, *that so many soules went downe*, without making reckoning of their bodies? and did not Christ say, to the Thiefe on the Crosse; *This day, thou shalt be with mee in Paradise*; which yet was meant, but onely of his soule? And why then, should not the Prophet, though but in respect of these blessings, say *Blessed is the man*? The body indeed in this life, is subject to corruption; and as long as it is so, it is not in it selfe; nor can bee, of it selfe, capeable of blessednesse: all the blessednesse it hath, or can have; it must have from the participation, it hath with the soule; and from the influence, it receiveth from the soule: which influence is so strong; which participation, so powerfull; that it even confounds the distinction, of body and soule; and makes them considered but as one entire thing; that even heathen capacities could apprehend, how the body being *In equuleo*; upon the racke; might yet by the strength of this participation, be made able to say, *Quam suave est hoc*? and therefore, the Prophet can never be justly blamed, for saying

ing ; (as in this , and many other respects , he may and must say ,) *A godly man is blessed.*

Though this Psalme be most properly understood, of a godly man ; yet there are some, will needs have it, primarily to be meant of the man Christ Iesus ; and there may bee reasons found, to make probable their opinion. For, it is most true indeede of Christ, that he prospered in all he did. He prospered, in his mothers wombe : for at the salutation of the Virgin *Mary* ; the babe sprang in the wombe of *Elizabeth* : He prospered at his birth ; for he was presently adored , of the wise men of the East : he prospered in his infancie ; for he grew in favour, with God and men : he prospered in his baptisme : for *There came a voice from heaven ; This is my well-beloved sonne , in whom I am well pleased.* He prospered in his temptations , in the wilderness ; for he triumphed over *Satan* ; and the Angels ministred unto him. He prospered in his death ; for he was manifested by miracles, to be the Sonne of God. He prospered in the grave ; for *God suffered not his holy One , to see corruption.* Hee prospered in his rising ; for *He ascended into heaven.* He prospered in ascending : for ; *Hee sitteth at the right hand of God , in the glory of his Father.* And thus also shall a godly man, as ingrafted into Christ ; be carried with him, through the like passages : he shall prosper in temptations : for God will give the issue, with the temptation. He shall prosper in hunger ; *For he shall be fed with bread from heaven.*

ven. He shall prosper in mourning; for he shall receive comfort. Hee shall prosper in sicknesse: for God himselfe will make his bedde, and lay him at ease. He shall prosper in death; for hee shall rest from his labours, and his workes shall follow him. He shall prosper in the grave: for he shall sleepe in quiet; till God awake him, and give him light. Hee shall prosper in his Resurrection; For hee shall meete Christ in the aire; and be carried with him, into his Kingdome of Glory.

And now it may be time, both for the Prophet and us, to rest a while; and take breath: for of us, it may be said; that wee have now passed over the Mount Gerizim; and are come to the foote of the Mount Ebal; for wee are entring upon his second proposition; which is his *onus* or burthen for the wicked; and of the Prophet it may be said; that hee hath now finished, his second prize; and hath put a godly man in quiet possession of his blessednesse; and is now entring the Lyfts againe, to make good his second challenge; *The wicked are not so.*

Where first, wee may observe, that the Prophet observes here, a different course, in handling of this proposition; from that he held in handling the former: For there, he onely described a godly man; but named him not: here, he onely names the wicked, but describes them not: and indeed, it needed not; For *Rectum est index sui & obliqui*; by telling what a god-

a godly man is; he tels, by vertue of the Law of contraries, what the wicked are; for if that be affirmed of a wicked man, which was denied of a godly; and that denied, which was affirmed; the description is made ready to your hand: and you have him deciphered in his fulnesse. And yet we may take notice of a further reason; for godlinesse is subiect to many falsifications; it may suffer much allay, by mixture of base metals; and then, there is need of a touch-stone, to try whether it bee right, or no: many colours may be laid upon wickednesse, to make it seeme godlinesse; as satan can transforme himselfe, into an Angell of light; and then there is need of markes, to know whether it bee a good Angell; whether it be true godlinesse or no: but in the case of wickednes, it is not so; there is no need of any such markes; for there cannot a worse vizard be put upon wickednesse, than its owne face; there is no baser metall to be mingled with it, and though a wicked man will bee counterfai-ting, to bee godly; yet it was never knowne, that a godly man would counterfeit, to bee wicked: and therefore the Prophet, who is no waster of words in vaine; would not give markes, where there needed none; but left wickednesse to be knowne, by its owne ill face; which is seene plaine enough, by the Law of contraries.

And now, what meanes the Prophet by say-
ing; *The wicked are not so?* meanes hee not, *they*
are

are like a Tree? and what care the wicked, whether they be like a Tree, or no: as long, as they may be like to something else, as well to be liked as a Tree? as to be like a Flower; or to be like the Grasse; or like a stone: for they may be so, though they be not so; they may be like these; though they be not like that; and any of these, will serve their turne, and please them as well, as to be like a Tree. This indeed might be their hope, if the Prophet should stay here; but hee quickly takes them off, from this hope: for he findes hee cannot make use of the Law of contraries here, as he did before; though the Negation of godliness, might well enough expresse the nature of wickednesse; yet the Negation of blessednesse of the godly, is no sufficient expressing of the misery of the wicked: but as their misery is a positive thing; so it must have a positive expressing; It is not enough to say, They are not like a Tree; but hee must tell what they are like: and hee cannot say, They are like a flower, for a flower, when time serves, is the prime beauty of the earth; where wickednesse is never but deformity: Nor hee cannot say, they are like to grasse, for the grasse is thought a fit similitude, as well for the godly, as the wicked; as it is said, *All flesh is grasse*: Nor he cannot say, They are like a stone: for a stone, is serviceable for many excellent uses, and especially for building up; where wickednesse can serve for nothing, but destroying and pulling

ling downe ; and to what then, can he say, they are like ? To speake it at once, (as *Isab* strooke *Amasa*) and not to speake againe ; hee may justly say, *They are like to chaffe* ; for chaffe ; as fully expresseth the misery of the wicked ; as a tree expresseth the blessednesse of the godly ; for though the likening them, to so light a thing as chaffe, may seeme to import but a light misery ; yet being well weighed, it will appeare, that though he say not, in plaine termes, A wicked man is miserable ; yet by saying, he is like to chaffe, he intimateth more misery, than the word miserable is capeable off.

But may we not make a stand here, and question the Prophet, about his similitude ? for looke upon the wicked ; doe they looke like chaffe ? One would thinke them rather, in all appearance, to be cleane wheate ; and the best wheate too ; for they onely are flourishing ; they onely carry the price in all markets. But the Prophet speakes not, how they looke ; but what they are ; hee saith not, they looke like chaffe ; but *They are like chaffe* ; and before hee hath done, for all their appearance, hee will make it appeare, *they are like chaffe* ; and chaffe they are like to have for their similitude. Well, be it so ; Let the Prophet have his will ; and let them bee like chaffe ; what hurt take they by this ? For doth not the chaffe grow up ; and is it not brought up with the wheat ? and when Harvest comes ; are they not both reaped together ;

ther; and both together, laid up into the Barne; and what more misery in all this, to the chaffe, then to the wheate it selfe? all this is true; the Prophet sees it well enough; and therefore staies not here neither; hee ends not with saying, *They are like to chaffe*; but *they are like to chaffe, which the winde scatters*. For this is that which perfects the similitude; and now let any man except against it, if he can. For, there was a time indeed, when the chaffe was united to the wheate; and made one body with it; and enjoyed then some priviledges, for the wheates sake, which were proper to the wheate, and nothing at all belonging to the chaffe; and all this while, it could not justly be said, *the wicked are like to chaffe*; but when it is divided from the wheate; and is no longer countenanced by it; when it is not borne out by the greatnesse of the wheate, against the power of the winde; but is wholly cast off, and left alone to it selfe; then it becomes subject, to the scattering of the winde: and then, and not till then, is it made fit, to bee a similitude for the wicked: for then, it shewes it selfe, what it is; the most contemptible, and abject thing; the most unquiet, and restless thing, that is in the world; so contemptible and abject; that if it flie in the ayre, all men shut their eyes against it: and if it lie on the ground; all men tread their feete upon it: so unquiet, and restless; that even *Caine*, the man that had the first taste of this similitude, makes this complaint

plaint upon it; *I am now a vagabond in the earth*: for what is his being a vagabond, but his being like chaffe? For who knowes not, that a vagabond is properly one, that roames about from place to place, but is never in his proper place? and how great a misery it is, to be *Extra locum proprium*; out of the naturall place; may appeare, by the striving and struggling of all naturall bodies, to attaine it; but if any such thing be, that hath no *locum proprium*, as it were, no home at all to goe to; the unquietnesse of that thing must needs bee infinite; seeing it hath not so much as capacity of quietnesse: and such a thing is chaffe; for, the aire is not the naturall place; it is too heavy for that; nor the earth is not its naturall place; it is too light for that; and so as having no home at all to goe to; it must of necessity remaine a perpetuall vagabond still. And such was the state of *Cain*; and such is the state of all the wicked: that the Prophet could never have met, with such another similitude, to expresse the misery of the wicked: as to say, *They are like to chaffe, which the wind scatters.*

But here by the way, we may let the wicked know, they have a thanks to give, they little thinke of; that they may thanke the godly, for all the good daies, they live upon the earth: seeing it is for their sakes, and not for their owne, that they enjoy them. For as the chaffe, whiles it is united, and keepes close to the wheate; enjoyes some priviledges for the wheates sake; and

and is laid up carefully in the Barne ; but as soone as it is divided, and parted from the Wheate : It is cast out, and scattered by the wind : so the wicked, whilest the godly are in company, and live amongst them ; partake for their sake, of some blessings promised to the godly ; but if the godly forsake them, or be taken from them ; then either a deluge of water, comes suddenly upon them ; as it did upon the old world, when *Noah* left it, and went into the Arke ; or a deluge of fire ; as it did upon *Sodom*, when *Lot* left it, and went out of the City. And even one good man, is oftentimes enough to morallize the Fable of *Atlas* ; and to stay the wrath of Heaven, from falling downe upon the world. For, though *Abraham* in good manners, would not presse God under the number of ten ; yet the Angell told *Lot* plainely, hee could doe nothing against *Sodom*, till hee were out of it, and farre enough from it.

But though wee cannot say, that a tree and chaffe are such contraries, as godlinesse and wickednesse are, where denying the one, inferres affirming the other ; and affirming the one, denying the other, yet if they be laid together, and well examined, there will be found so infinite oddes betweene them ; that they may well passe for contraries, which come so neere to being so. For, take but a leafe, which seemes, as it were, but the chaffe of a tree ; at least, the meanest part of it ; and see,

see, how infinitely it exceeds this chaffe, in any thing that is of value : as in entitie ; in use ; in goodnesse. For every thing hath so much entitie in it, as it hath influence from the *Primum ens* ; and as it is degrees removed from not being ; but such degrees we may conceive in a leafe, infinite ; in chaffe or dust, none at all : For, it is the very bottome and dregs of all being ; and if you would conceive lesse than dust or chaffe ; you must conceive just nothing ; and in this it resembles sinne ; at least, comes neereft of any thing, to resemble it. For sinne hath no influence at all, from the *Primum ens* ; it is no creature of Gods making ; but when the Divell would be counterfeiting God ; and take upon him, to be a maker ; hee brought forth sinne ; other creatures hee could make none : and therefore, so much as a man finnes ; so much hee recedes from the *Primum ens* ; so much he approacheth to annihilate himselfe ; so much he is made a creature of the Divell ; and so much he becomes chaffe. In matter of use, the oddes betweene a leafe and chaffe, is yet more evident : For, a leafe, besides the service it doth the tree, is serviceable also, for food, for medicine, for clothing. A leafe was the first clothing of our first parents ; and (as much as we scorne it now) it is our finest clothing still ; for what are all our silkes, but Mulbery-leaves ; at least, by propagation ? whereas of chaffe or dust, there never was any use made, since the world was made, but onely, that by the curse of
God ;

God; it was ordained to be the Divells food. And in this also, it resembles sinne; for ever since, God said to man, for his sinne; *Dust thou art, and to dust thou shalt returne*; the Divell hath taken, as common dust, for his common food: so wicked men, as the finest dust, for his *esca delicate*, his daintiest food; as *Esay* calls them. And this, perhaps, in contracts with Witches; makes the Divell so eager to be sucking their blood; setting his marke upon them, as dainty morsells reserved for his owne tooth. Lastly, for goodnesse, doe wee not see, in the leafe, a kinde of gratefulnesse, and good nature; that when it can doe the tree no more service by hanging upon it; it then falls off, and lies as neere to the roote as it can; warming and fatning all the ground about it; as it were, to pay the tree, for the juyce and nourishment it had received from it: where the chaffe is so ungrateful a thing; and of so vile a nature, that where-soever it lights; it makes the very ground barren that receives it; even the ground it selfe, that bore it. And in this also, it resembles sinne; which, though it be hurtfull, even to strangers; as appears by the deluge, which brought ruine upon all creatures, for the onely sinne of man; yet it is most hurtfull to them that commit it, as it were, to its owne parents; and this ungratefulnesse, is so generall a symptome to all vice; that it seemes to have as large a latitude as vice it selfe: *Nam cum ingratum dicis; omnia vitia dicis.*

Thus

Thus the wicked have for their similitude, the chaffe; and the chaffe hath for its persecutor the wind; and as the wind or aire, tyrannizeth over the chaffe: so the prince, that ruleth in the aire, tyrannizeth over the wicked. This tyrannicall wind, hath not power over any thing so much, as over this chaffe; for it tumbles & tosses it from post to pillar; and wee may even say, it gives the chaffe, as it were, a Strapadoe: for it whirleth it on high; and then lets it fall at leisure, to give it the longer paine. It hath no such power over our Tree; when it comes to a tree; it doth it more good than hurt; more pleasure than annoyance: for, when the wind blowes; we may justly say, The trees are then at their exercise; for having no locall motion in themselves, they are agitated and stirred by the wind, which stirs up their vitall vigour, as exercise stirs up natural heate in the bodies of men. But the wind hath no such meaning towards the chaffe; it comes not to exercise it, but to vex it; it makes it not a traveller; but a vagabond: for if it but happen to light any where; the least aire that moves, removes it againe: the East-wind drives it forward; the West-wind turnes it backward; the North-wind crosseth them both; that the poore chaffe, hath no standing, but to stand amazed; it is held up, but by contrary motions; it is of all hands, under the hand of violence; it hath no naturall rest, but as it is naturall to it, never to rest; it must be somewhere, yet it can be no where; it hath a place, but no mansion;

manſion; a being, but no abiding; no reſreſhing, but while the wind is weary: no reſting, but till the aire be up and ready; that as long as the aire is an Element; and hath to doe in the world; there is no hope for the miſerable chaſſe to be ever at quiet. And ſuch is the condition of the wicked; a gale of proſperity, hoiſteth them up; that they neither know themſelves, nor where they are; a blaſt of adverſity blowes them downe; and makes them teare the heavens with murmuring; and themſelves with impatience. No ſtate, no time, no place contents them: that it may be truly ſaid, There is no ungodly man, that is not a kind of a foole; their being like chaſſe, makes them light-headed: they are onely wittie, to ſhew they have no wit; onely ingenious, to doe themſelves hurt; their braines that ſhould reſt in their heads, are alwaies a working to finde out heads of unreſt; adverſity doth not pleaſe them; becauſe they are in a ſtorme; proſperity doth not pleaſe them, becauſe they are becalmed: A meane degree doth not pleaſe them, becauſe it leaves them in the darke: Honour doth not pleaſe them, becauſe it ſets them in too much light: Labour doth not pleaſe them, becauſe it breakes their reſt: Eaſe doth not pleaſe them, becauſe it gathers ruſt: Life doth not pleaſe them, becauſe it is alwaies going away: Death doth not pleaſe them, becauſe it never ſuffers them to come againe. That let come what will come, the wicked make ſure worke, to be never

contented. Where the godly are as a cube; coſe them and tumble them, how yee will; yet they have a bottome ſtill to light upon: and we may truly ſay, There is no godly man, that is not truly wiſe, their wits are alwaies imploied to finde out reaſons of contentment: Poverty pleaſeth them, becauſe they have nothing to loſe: Riches pleaſe them, becauſe they have ſomething to give: Adverſity pleaſeth them, becauſe they may ſhew patience: Proſperity pleaſeth them, becauſe they may ſhew charity: A meane eſtate pleaſeth them, becauſe they may be quiet: Honour pleaſeth them, becauſe they may be humble: Labour pleaſeth them, becauſe it is a good exerciſe: Eaſe pleaſeth them, becauſe it is a good recreation: Life pleaſeth them, becauſe they have ſomething to doe: Death pleaſeth them, becauſe they reſt from their labours. That let come, what can come; the godly make ſure worke, to be ever contented: Let Fortune appeare in what ſhape ſhee will; yet a godly man, is *Faber fortune ſua*: he can worke her, and frame her, to his owne liking; that the Prophet may well juſtifie his ſimilitudes: The godly are like a tree, which ſtands fixt and immoveable; The wicked are like to chaffe, which is ſcattered about.

It is a miſerable thing to be in ſlavery; much more to be in ſlavery to a tyrant; but to a maleiours tyrant, a miſery moſt intolerable. If the Prophet had onely ſaid; *The wicked are like to chaffe, which is ſcattered about*; though this had
beene

beene a slavery; yet there had been hope they might have lighted on a gentle Master: but when he saith, *They are like the chaffe which the wind scatters*; this makes them in a desperate case; they are now in slavery to a malicious tyrant; and no possibility of any good for ever. We may observe, there are divers kindes of scatterings: it is said of a liberall man; that he scatters abroad, when hee gives to the poore; and it is said of a husband-man; that hee scatters abroad, when hee sowes his seede: and these are good scatterings; for they are waies to gathering; though they be scatterings, for a time, yet they be gatherings in the end; and such scattering is a blessed thing; but the scattering of the chaffe by the wind; is not a way to gathering; you may as soone gather the wind in your fist; as gather the chaffe, when the wind hath once scatter'd it; it is a scattering first and last: and such scattering is a miserable thing. And wee may know the condition of the scattering, by the conditions of the scatterer: For Almes are scattered, by a mercifull hand; and seed is scattered by a provident hand: but this chaffe is scattered by a malicious hand: the hand of Satan; that will never leave scattering them, till he have scattered them for his own gathering; which is the finall; yet the endlesse scattering. And therefore it seemes well observed in Scripture; that when the godly die, it is said; *They are gathered to their Fathers*; but when the wicked die, there is no gathering to their fathers spoken of; but their

scattering must be understood, to be first & last; a scattering, both here, and in another World.

And now, if you cannot choose but thinke it, a miserable thing, to be this chaffe; you can as little choose but thinke it, a miserable thing, to be a wicked man: For whatsoever is seene or said of this chaffe; is true, and more true of a wicked man. The chaffe is light, and makes no weight in the ballance; but the wicked are lighter than vanity it selfe; they are not worth putting in the ballance. The chaffe is not moved, but when the wind blowes; but the wicked are moved when there is no wind at all; they are afraid where no feare is. The chaffe hath the wind without it, that disquiets it; but a wicked man hath the wind within him: (his owne passions) that disquiet him. The chaffe is an absolute abject; and can never rise in value, but the wicked are more absolute Reprobates; and shall never rise in judgement. The chaffe is not suffered in the heape of the Wheate; but the Wheate shall be lesse suffered, in the congregation of the Righteous. The chaffe is persecuted but by the wind of the aire; but the wicked are persecuted by the Prince that ruleth in the aire: The chaffe is troden under foot, but by men and beasts; but the wicked shall be trampled upon by the Divell and his angells.

If that which is spoken of the godly man, may be applied to the man Christ J^hesus; then certainly, that which is spoken of the ungodly, may be applied to the wicked Iewes: For no
chaffe

chaffe was ever more troden under foote; no chaffe more scattered upon the face of the earth: that it seemes verified of them, which *David* speakes in another place; *Let them be as chaffe: and let the Angell of the Lord persecute them.*

The Prophet hath now said fully as much, as need to bee said, in prooffe of his two positions; *A godly man is blessed; A wicked man is miserable:* and why then will hee use any more words? Is it, that as a good Mathematician, hee will not onely make a demonstration; but adde a corollary? Or is it, that considering it is the office of a Prophet, chiefly to tell of things to come; hee insists not upon the present misery of the wicked: but as more properly belonging to his office, he discovers the misery, they shall have hereafter; and indeed, who but a Prophet, could have made this discovery? Or is it, that the present misery of the wicked, as a thing, more obvious, and apparent; he leaves to bee gathered, from the similitude it selfe; but their future misery, as a thing lesse knowne, and more concealed; he will not leave, to the venture of others construction; but for more surety, will bring it in, himselfe: and therefore, as the similitude consisted of two parts; *They are like to chaffe;* and to chaffe, *which the wind scatters;* so he brings in, an inference, consisting of two parts, to answer them; *They are like to chaffe:* Therefore they shall not rise in the judgement; and to chaffe, *which the winds scatters:* Therefore they shall

not be of the Congregation of the Righteous.

But is not this a strange inference? *The ungodly, are like unto chaffe*; therefore they shall not rise in the judgement; for being as chaffe, they should rise the rather. For what is apter to rise, than that which is light? and what is lighter than the chaffe? And yet the inference, not so strange; as the consequence, dangerous: for if the ungodly, shall not rise in the judgement: what shall then become, of two Articles of our faith; the generall Resurrection; and the generall Iudgement? how will the Prophet avoide, the impuration of a Sadduce? how will hee hold fellowship with S^t. Paul, who makes a solemne protestation, that *He beleever the resurrection shall be, both of iust and uniuert*? Yet let not this trouble us: for both the inference, will be plainely enough justified; and the dangerous consequence, easily avoyded. For take the inference, as it is intended; and what can be plainer? *the ungodly, are like to chaffe*; therefore they shall not rise in the Iudgement: for, the Iudgement is as a Ballance; but to rise in the judgement, is not to rise in the ballance; which is a worke of lightnesse, and makes rejected: but it is a pressing downe the ballance; which is a rising in value; and makes accepted. And as the inference, is thus justified: so the dangerous consequence, not onely is easily avoyded, but the directly contrary consequence, necessarily inferred: The ungodly shall not rise in the Iudgement; therefore there shall be a generall Resur-

Resurrection. For the Iudgement indeed, is as a ballance, to try the weight of things; but how can the weight of any thing be tryed, if it bee not put into the ballance, and how can it bee put into the ballance, if it come not where the ballance is? when therefore the Prophet affirmeth, *that the ungodly shall not rise in the Iudgement*; is it not a necessary consequence, that they shall rise to the Iudgement? For how can it bee tryed, whether they shall rise in the Iudgement, or no; if they come not to the Iudgement, where they are to be tryed? The generall Resurrection, shall bee before the Iudgement; and therefore this rising in Iudgement; is a rising after the Resurrection; and so, the not rising here, no hinderance to the rising there; but rather enforcing that generall, that there may bee this particular.

But what say wee then, to that saying of Christ; *Hee that believeth not, is judged already*; for being judged already, hee needs not come any more to Iudgement? seeing none shall be judged for one cause, twice. Wee say, this is no consequence neither: For, what greater unbelievers, than those in the Gospell, *who cast out devils in Christs Name*; yet did not so much as professe Christs Name? and yet even those shall come to Iudgement: for Christ tels, what answer shall bee made them, when they come there. How then is it true that they be judged already? Not by the sentence of the Iudge, but by the prejudice, of their cause: and this

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is no hinderance, for their comming to Iudgement. If the Prophet had sayd; The ungodly shall not rise, to the Iudgement; the Sadduces indeed might have taken hold of this; and iustly claymed him to bee of their side: but when hee onely saith, *they shall not rise in the Iudgement*; this is no more, then *S^t. Paul* would have said himselfe, if hee had beene in the Prophets place: for who ever thought, the ungodly should rise, in the Iudgement; who are sure to fall in the Iudgement? seeing their Iudgement shall bee to condemnation; and not to deliverance. To rise to the Iudgement, is to be brought to publique tryall: and this is the generall Resurrection, that we beleeve; but to rise in the Iudgement; is upon tryall, to come off with credit; and by the sentence of the Iudge, not onely to be iustified, but advanced: and who ever beleaved; this rising to belong to the wicked? It is therefore well observed by One; that *S^t. Paul* calls the resurrection of the Iust, *ἐξανάστασις*: to shew, that every one shall have their *ανάστασις*: to bee raised up; but none but the Iust, shall have *ἐξανάστασις*: to bee raysed up, and be exalted.

And indeed, in this kinde of rising; how can any of the ungodly rise; who have so many standing ready to pull them downe? *Cain* cannot rise here; and with him, no murderer, nor malicious person; for if he but offer, to come in place; the wounds of *Abel*, fall a bleeding afresh; and cry out for vengeance.

Saul

Saul cannot rise here ; and with him, none that trust in the world ; and distrust in God : for though the witch of *Endor* , could raise up *Samuel* to *Saul* ; yet shee cannot here raise up *Saul* to *Samuel*. *Dives* cannot rise here ; and with him no glutton, nor covetous person ; for the blisters of *Lazarus* are rising upon them ; and keepe them from rising. *Simon Magus* cannot rise here ; and with him, none guilty of simony or bribery : for *Simon Peter* , hath stopped all their rising with this , *Thou and thy money perish together*. The like may be said, of all other ungodly ones, as many as the chaffe, can challenge to be like it ; that it is no hard matter, to prove the Prophets saying , true : it is impossible it should bee false ; *The ungodly shall not rise in the Iudgement*.

But may wee not draw the similitude ; and will not the similitude draw the wicked into a further degree, of not rising in Iudgement ; than this, now spoken of ? For, cast both wheate and chaffe into the ground ; and after a few daies, you shall see the wheate rise flourishing up ; and rise up daily more and more ; till it come to a fit ripenesse, to be brought into the Barne : but you shall never see more of the chaffe, then to lie dead in the place ; swelling and mouldring in its owne corruption. And this is even intimated, in the similitudes themselves : For in the similitude of the godly ; the Prophet first expresseth passion ; and then, action : First, the Tree is planted ; and then, it

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brings

brings forth fruite: but in the similitude of the wicked, he expresseth nothing but passion; *They are like to chaffe, which the winde scatters*: and seeing, the wicked are like to chaffe, in which there is nothing, but passivenesse; how should they rise in the Iudgement, which is a worke of activenesse? But will not this bring us againe, into a relaps, of denying the generall Resurrection? Not at all. For though the chaffe cannot rise, by any principle of motion, it hath in it selfe, as the Tree doth; yet it may bee raised up, by the working of the winde: so though the wicked cannot rise, by any seed of life, remaining in themselves, as the godly shall; yet they may bee raysed up, by the helpe of some outward operation. The godly, have *Semen spiritus*, sowne in their hearts by faith; They are Members of Christs body; They have this promise made them by Christ; that *hee will raise them up at the last day*: and therefore their rising shall be a rising to Iudgement; and a rising in judgement; but the wicked have no such *semen* in them; They are no partakers of Christs body; They have no such promise, made them by Christ; and therefore their rising shall be to Iudgement; but not in Iudgement; Their rising shall be by a violent dragging by some other; it shall not be a voluntary motion of their owne; it shall bee by infirmity of passivenesse: it shall not be, by any strength of activenesse; it shall bee by the power of Christs Resurrection; It shall not bee by

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participation of Christs Ascension. And so, the Prophets denying, the rising of the ungodly in judgement; is no Negation, of their rising to Iudgement, and therefore neither joynes hands with the Sadduces; nor shakes hands with our beliefe; nor yet opposeth *S^t. Pauls* protestation.

And as there shall be a generall Iudgement; in which the ungodly shall not rise; so after the Iudgement; there shall bee a particular congregation of the righteous, in which sinners shall not stand. And indeed, what society can there bee, betweene a tree, and chaffe? or who can thinke it fit, that trees and chaffe, should bee made companions? and as there is no reason, that the ungodly, having made others, by their counsell, to fall here; should rise themselves, in judgement hereafter; so there is no reason, seeing the righteous could not bee suffered to stand here in the way of sinners; that sinners, should bee suffered to stand hereafter, in the congregation of the Righteous. And here now a multitude of reasons, seeme assembled, as it were to make it good; that sinners neither can, nor ought to stand in this assembly. It is a congregation; which none can make but the righteous: for sinners are all rebels; and would make it a rout. It is a Court, where all must be neate and cleane; and so are none but the righteous; for sinners are all lepers; and would make it a spittle. It is an assembly of such onely as are chosen, and come when they are called;

and such are onely the righteous : for sinners, are all intruders ; and scorne to come , at any ones call. It is a company that makes a communion ; and that can none doe but Saints ; for sinners seeke every one their owne ; and are all for themselves. They must be some, hands ; some, teere ; some, head ; yet all members of one body : and so are only the righteous ; for sinners are dismembred members ; they would be all, head ; yet cannot all, make a body. They must be all Gods friends ; at least, such as he knowes ; and such, are onely the righteous ; for sinners are all meere strangers, and aliens from God.

Indeed before the Iudgement, the wheate and the chaffe, made both but one heape : but after the Iudgement, *the wheate is received into the barne, and the chaffe is cast upon the dunghill, and scattered about.* Before the Iudgement, the ungodly and the righteous, made both but one assembly ; but after the Iudgement, the righteous make a City by themselves, which is the new *Ierusalem* ; into which, no sinners shall bee suffered to enter ; The righteous shall be taken, with the Bridegroom, into glory : and the ungodly with shame, shall be shut out of dores. For the Iudge hath a *Fan in his hand, to winnow the chaffe from the wheate* ; and to separate the ungodly from the righteous : and this is his fanning ; when to the comfort of all comforts, he shall say to the godly, *Venite benedicti patris ; Come ye blessed of my Father* ; and to the terrour of all terrours, shall say to the wicked ; *Ita male-*

dicti

dicti in ignem eternum. Goe yee cursed, into everla-
 sting fire. And when Christ the Iudge hath
 once said the word, there can bee no tarrying;
 they shall presently be parted, they must pre-
 sently part; and so be parted, and so part; as
 never to stand together, never to come toge-
 ther any more for ever.

But seeing the future misery of the wicked,
 shall consist in two maine points; *in pœna*
Damni, & pœna sensus: in paine of losse, and
 paine of sense: why would the Prophet speake
 here, of onely their *pœna damni*, as their not ri-
 sing in Iudgement; and their not standing in
 the Congregation of the Righteous; but speake
 nothing at all, of their *pœna sensus*? when yet to
 speak of their pain of sense; would make us more
 sensible of their paine; and more readily assent
 to the Prophets assertion, that wicked men are
 miserable? Is it, that he would not goe further,
 than the line of his similitude would leade him?
 and he saw, that his similitude would not reach
 to *Pœna sensus*? For, how can chaffe, which is
 a thing without life or sense, be able to expresse
 a misery, in which there is life onely, that there
 might be sense; and sense only, that there might
 be paine? Or, is it, that indeed it needed not;
 seeing the paine of losse, is misery enough to
 make a hell of it selfe; and able to bring upon
 the wicked, as much as Christ affirmed; even
weeping and wailing, and gnashing of teeth. For, if
 ever misery deserved weeping of eyes; if ever
 losse deserved gnashing of teeth; this is the
 P 3 misery,

misery, that they shall not rise in the Iudgement; by which, they shall never come to see the blessed face of God; and this is the losse; that they shall not be of the Congregation of the Righteous; by which they shall for ever be excluded from all society with Saints and Angels. *Ahasuerus* asked *Haman*, *What should be done to the man, whom the King would honour?* and *Haman* supposing himselfe should be the man; made answer, *Thus and thus shall be done unto him*; but when the King appointed *Mordecai* to be the man; and himselfe the man to see it executed; Oh, what torment, what anguish and vexation, did then surprize the soule of *Haman*; to be himselfe thus basely imployed; and the man hee most scorned, so highly exalted? Such, and infinitely greater, shall be the torment and anguish of minde to the wicked; when rising to the Iudgement, they shall not rise, in the Iudgement; but they which sate before in the chaire of scorers; shall now be scorned themselves; and to disgrace them the more, God himselfe shall turne scorner; as it is said, *God shall laugh them to scorne; and have them in derision.*

And now let the great men of the world, please themselves; and thinke it a happinesse, that they can rise in honours; can rise in riches and estimation in the world; yet alas, what is all this, if they faile of rising in the Iudgement to come? Let them please themselves; and thinke it a happinesse; that they are honoured in all companies where they come; and have the

the solace of all the good fellowship the world can afford; yet alas, what is all this; if they faile to be admitted into the Congregation of the Righteous?

This rising in Iudgement, is that high glory, whereof Christ shewed a patterne, to *S^c. Peter* and *Iohn*, in his transfiguration; so high, that they were faine to be carried up into a mountaine to see it; so glorious, that it put them into extasies to behold it; and yet but the lower Region of this rising neither: but when Saint *Paul* was taken up into the third heaven; where he might see much more than *Peter* and *Iohn* could see upon the mountaine; hee then saw so much glory as made him afflicted to expresse it; and could not expresse it, but by afflictions; the afflictions of this life, are not worthy of the glory that shall be revealed, nor all the afflictions of the Prophets; of whom it is said, *They were stoned; they were sawne asunder; were slaine with the sword;* not all the afflictions of the Martyrs, of whom some were broyled upon Gridirons; some rosted upon Spits; some broken in pieces upon Racks and wheelles; put all together; and confined upon one man, yet can never make him worthy of the glory that is to come. And how then, O my soule, canst thou avoid the extasie of *Peter* and *Iohn*, but to thinke of this? how canst thou give *David* cause to say: *Why art thou cast downe, O my soule; and why art thou so disquieted within me?* for this rising there, will make ample amends, for
all

all the fallings that can be here; for though it be a great fall, to be laid low in the earth; where the wormes shall eat this flesh of thine; yet it will be a greater rising, to be raised up into the mount, where thy body shall be made like to Christs glorious Body; and though thou maist say of thy selfe now, as Saint *Paul* said: *O wretch that I am, who shall deliver mee from this body of death?* yet when the time of this rising comes; it shall be said of thee; even of thee, O my body; as was said of *Mordecai*; *Thus shall be done to the man whom God will honour.*

This Congregation of the Righteous; is that new *Hierusalem*, of which it is said; *Great and glorious things are spoken of thee, thou City of God.* Great and glorious indeed; for if wee conceive in our mindes, the happinesse of a City, where there are millions of millions of Citizens; yet all, as loving mutually together, as *David* and *Jonathan*; where there is Holinesse, immaculate; Peace, inviolate; Joy, ineffable; Pleasure, inexpressible: No time, but Eternity; no Place, but immensity: no noise, but of Musicke with songs of *Allelujah*: no sicknesse, but of love with the Spouse in the *Canticles*: no motions, but of mildnesse, where the Lambe is the leader: no words, but of wonder, where the Angells are silent; where God is All in All; and all and every one in God; this Congregation, is that City: but because no tongue can so well expresse it, as his, whose eyes did cleerely behold it; heare *S^c. Iohn* in his owne words; *God shall wipe away*
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all teares from all eyes; there shall be no more death; neither sorrow, nor crying; neither shall there be any more paine; there shall be no neede of the Sunne, nor of the Moone; for the glory of God shall lighten it; and the Lambe shall be the light thereof. Now therefore, O my soule, Why art thou cast downe; and why art thou so disquieted within mee? What though thou flie as a bird, to the mountaines? what though thou dwell a while in the Tents of Mesek? this Congregation will make amends for all; not onely for *Iohn Baptists* desolatenesse in the wildernesse; but even for *Iobs* despisednesse on the dung-hill. We may well be contented to serve a Prentiship here; so we may come to be free of this City hereafter: here wee sweepe Kennells, there shall weare Crownes: here we are militant, there shall be triumphant: For Christ the crucified is our Captaine; and God our glory. And now we may see, there was no need at all, why the Prophet should aggravate the hell of the damned, by adding their sense of paine; seeing no bottome of hell can be so deepe as this, to be barred for ever, from this rising in Iudgement; and to be excluded for ever, from this Congregation of the Righteous. And so all this goes on upon the score still; to make up the full measures of the blessednesse of the godly; and of the misery of the wicked; that no Art can shew Principles so irrefragable; Positions so infallible, as these of the Prophet; *A godly man is blessed; A wicked man is miserable.*

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But how happens this sudden alteration in the Prophet? he was so reserved at first, and made so dainty but onely to name a Righteous man; that hee would not doe it, though it were to bring him to inherit blessednesse; and now on a sudden, he brings them in by troupes; a whole Congregation of the Righteous at once? Is it not, that he durst not presume to use the name of Righteous; till it were first determined of in the Iudgement? and till they had their station assigned them amongst the Saints? not only because it cannot till then be knowne whether any such Title be due or no; (for who knew *Indas* for any other than an holy Apostle; till Christ discovered him to be a Traitor? Or who knew the seven thousand that bowed not their knees to *Baal*; to be no Idolaters; till God, by his owne mouth made them knowne to *Eli*?) but because indeed, the name of Righteous, can by no right be given to any, till they be tryed, and have their approbation in the Iudgement: to make us know, that righteousness stands not so much in merit, as in acceptance; and though many may be so qualified, by delighting in the Law of God, as to inherit blessednesse; yet till by the Iudge, they be pronounced Righteous; they cannot rightly claime the Title: and therefore *David*, who is no Herald to decide mens Titles; would not use a stile, that might not be due; and as little would detract from it, being once adjudged.

All the Prophet hath hitherto said; seemes

to be but bare affirmations; only words that we must take upon his word; but now comes in a word of authority; this rationall particle, (for, or because) a little word, but of great command; which in all this Psalme, hath not been seene till now, and now, that it is come; we cannot well tell, why it is come: we know it brings a reason with it; but cannot easily finde, where this reason should lie. For, if we take the reason, as it seemes to lie; the ungodly shall not rise in the Iudgment; because God knoweth the way of the Righteous; is it not as unreasonable a reason, as if one should say; a Malefactor shall be punished, because the Iudge knoweth another to be an honest man? and who would ever looke for such a blind reason from a Prophet? But is it not, that the Prophet hath a good opinion of our understanding; and therefore trusts us to supply that, which by the Law of contraries, may plainly, or rather must necessarily be inferred? for having said; therefore the ungodly shall not rise in the Iudgement; nor be of the Congregation of the Righteous; he leaves us to supply; therefore the godly shall rise in the Iudgement, and make a Congregation by themselves; and then the reason stands ready, to tell wherefore; *For the Lord knoweth the way of the Righteous.*

But if this be a reason, to make the godly rise in the Iudgement; because God knoweth their way; why is it not then, as well a reason, to make the ungodly to rise in the Iudgement, seeing wee are sure, that God knowes their waie as

well? and if Gods knowing the way of the righteous, be a sufficient cause to exclude the wicked; why is not his knowing the way of the wicked, as sufficient a cause to exclude the Righteous? Here, perhaps, we must be faine to doe, as Astronomers feigne to doe; make use of certaine *Phænomena*; not that such things be indeed; but that wee may conceive them to be; for the better helping of our capacities. As to conceive that there is in God; (as to the purpose here) a twofold kind of knowledge: *Scientia cognitionis*, & *scientia dignationis*; that, common to God with men; this, proper to God alone; that, simple and without influence or operation; this operative, and bringing blessings with it. In *scientia Cognitionis*, God knowes the wicked so well; that makes him say, In *scientia dignationis*, he knowes them not; but his *scientia dignationis*, is as a linke, that drawes with it the whole chaine of Gods goodnesse; for, whom hee knowes, he regards; whom he regards, he preserves; whom he preserves, he blesses; and with this kind of knowing, God knowes none but the Righteous; and therefore none but the righteous can have these blessings, to rise in the Iudgement; and to be made a member of the Congregation of the Righteous. And now the Prophets reason is found where it lies; The godly shall rise in the Iudgement, because God knowes their way, *Is scientia dignationis*; but the ungodly shall not rise in the Iudgement; nor be of the Congregation of the Righteous; because, although God know
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their way in his *scientia Cognitionis*; yet in his *scientia Dignationis*, he knows it not.

But did not the Prophet give a sufficient reason before, why the godly shall rise in the Iudgement, and make a congregation by themselves; when he said; *They are like a tree*? seeing a tree hath boughes and branches aspiring towards heaven; united in one roote, and making one body? but this perhaps, as being but a reason drawn from the similitude; the Prophet counts but a similitude of a reason, & takes it but upon a liking; the true reason, and which he insists upon, is this, which hee alledgeth here: *For the Lord knoweth the way of the righteous*. For this indeed, is the true reason of all the blessings, that are or ever shall be to the godly; all their praises that went before; *Their delighting in the Law of God*; *their exercising themselves in it*; and whatsoever else; they are good conditions necessarily required in them that must make this congregation; but the true cause and reason of making it, is this which the Prophet brings here; because *the Lord knoweth the way of the righteous*. For though it were a good likely reason, to say, The godly shall rise in the judgement; and make a congregation by themselves: because *They are like a tree*; yet it may be asked, what makes them like a Tree? Godlineesse indeed procures them to bee made like a Tree; but what makes them? For that which makes a thing, is a superiour cause, to that which procures it, to bee made: and this superiour cause,

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the Prophet alleadgeth here; *For the Lord knoweth the way of the righteous.* And though it were a likely reason to say; The ungodly shall not be of the congregation of the righteous; because *they are like to chaffe, which the wind scatters*; yet it may be asked, what makes them like to chaffe? Wickednesse indeed, procures them to bee made like chaffe; but what makes them? Here the Prophet is silent, and saies nothing; and by saying nothing, seemes to acknowledge, there is nothing to be said; wickednesse both procures them to be made like chaffe; and makes them like chaffe; they are both their owne ruine; and their owne ruinousnesse; God in this kinde, hath no hand at all in it; it is all their owne doing; *Perditio tua ex te O Israel.*

And may not a reason also be conceived thus, why the ungodly can never come to bee of the congregation of the righteous; because the ungodly and the righteous, goe two contrary waies: the righteous goe a way, that God knowes; and the wicked goe a way that God destroyes: and seeing these waies can never meete: how should the men meete that goe these waies? and to make sure worke, that they shall never meete indeed; the Prophet expresseth the way of the righteous, by the first linke of the chaine of Gods goodnesse, which is his knowledge; but expresseth the way of the wicked; by the last linke of Gods Iustice, which is his destroying: and though Gods Iustice and his mercy doe often meete; and are con-

contiguous one to another ; yet the first linke of his Mercy ; and the last linke of his Iustice, can never meete : For it never comes to destroying, till God be heard to say, *Nescio vos* : and *Nescio vos*, in God ; and Gods knowledge, can certainly never possibly meete together.

But why doth the Prophet say ; *The Lord knoweth the way of the righteous* ; and saith not rather, *The Lord knoweth the righteous* ? why saith hee ; *The way of the ungodly shall perish* ; and saith not rather, *The ungodly shall perish* ? Is it not, that hee saith not, *The Lord knoweth the righteous* ; because in another place it is said, *There are none such for him to know* ; but *hee knoweth the way of the righteous* ; and what is this way, but he which said, *Ego sum via, veritas, & vita* ; *I am the way, the truth, and the life* ? and the Prophet might well say, that God knoweth this way, seeing Christ saith ; that none knoweth it, but he ; *None knoweth the Father, but the Sonne* ; and *none knoweth the Sonne, but the Father*. But what is this to us ? That if we be engrafted into Christ, who is this way ; then God in knowing this way, knowes us that are engrafted in this way ; and this way indeed must God know us, or not know us at all ; for if he know us not in Christ ; in our selves, wee are sure he can never know us. Or is it, that the Prophet saith not, *God knoweth the righteous* ; but, *the way of the righteous* , perhaps least men, for doing one or two good deedes, in all their life;

life, should claime to bee righteous; and for such righteousness, claime acquaintance with God; and so indeed, God might have acquaintance enow: seeing no man is so wicked, but hee may sometimes have good thoughts; and doe good deeds: but this will not serve: it must bee a way of righteousness, before God will know it. *Abraham* had forsaken his Countrey, and sacrificed his onely sonne, with his owne hands, in obedience to God: before God came to say of him, *Nunc cognovi te*: and therefore it is not a turne or two that will serve the turne; it must be an exercising, day and night; a continuall walking in the Law of God, that must make it a way, for God to know. Indeed this way, is something of a strange condition; for sometimes, much and long walking, will not make it a way; and sometimes againe, a turne or two will doe it. Sometimes the giving of all a mans goods to the poore; will doe but poore good: and sometimes the giving, but of a small mite, will have no small might in it: sometimes the giving ones body to bee burnt, will have but cold entertainment: and sometimes the giving but a cup of cold water, shall bee counted a hot service. *Saul* seemes to have walked long in a course of godlinesse; and yet with all he could doe; hee could not make it a way, for God to know: where the Thiefe on the Crosse, fetched, as I may say, but a turne about; and he made such a way of righteousness, that Christ presently knew it; and tooke notice

notice of it. It seemes the matter is all, with what feete we walke : for if we walke, with the feete of the body onely : (if there be no other goodnesse in our good deed, but onely the outward act of doing it) wee may walke long enough, before we make it a way of righteousness for God to know ; but if wee walke with the feet of our hearts ; (in faith and love) then, perhaps, small walking may sometimes serve : for the heart indeed, is a hard treadder ; it leaves prints behinde, that will not easily be gotten out ; and with these feete of the heart, the good Thiefe walked ; or else, he could never have made a way of righteousness, for Christ to know, upon such a suddaine, as hee did. Howsoever, when it is once made a way ; whether with much walking, or with little, yet God presently knowes it ; and knowing it, delights in it ; and as in the garden of *Eden*, will walke in it himselfe ; and then indeed, it will be a full measure of blessednesse ; pressing downe ; and running over : For if *In the presence of God, there be fulnesse of joy for evermore* : how pressing downe ; how running over, must that joy be ; where we enjoy his presence, not onely as walking by us ; but as walking in us ?

And if the Prophet had said, the ungodly shall perish ; and not *the way of the ungodly* ; it would have made us all afraid ; we could hardly have found eight persons to put into *Noahs* Arke : for the best that are, have a spice of ungodliness ; enough to taint them, with the name of

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ungodly : but this is the measure of Gods mercy ; pressing downe, and running over ; that he will not suffer it to be a way of perishing, unlesse it be a way of ungodlinesse first. And here the godly may take this comfort by the way ; that it is not, their slippings, or treading awry ; which may be by ignorance, or infirmity ; that can make with God, this shipwracke of perishing : it must bee a way of ungodlinesse ; which is not usually made without much walking and exercising, without resolute intentions and endeavours ; without set purposes, and persistings ; that if a man be sure he is free from these, he may then be confident, he is safe from perishing. And though this way of the ungodly, and the way of the righteous bee very unlike ; yet they are like in this ; that this way also, is not made sometimes with much walking : and sometimes againe, it is made with a turne or two : for *David* walked in adultery, and murder, a whole yeare together : and yet it made not a way of perishing ; because hee had the teares of repentance, to wash away the prints of the steppes ; and charity to cover them. But *Judas* walked but a turne or two ; for any thing we know ; and it made a way, that made away himselfe ; because hee neither washed it with repentance, nor covered it with charity. Howsoever the way bee made with much walking, or with little ; yet if once it come to be a way of ungodlinesse, there is no way then but perishing ; all the world cannot save him ; he shall

shall never be forgiven in this world, nor in the world to come. And here againe is the measure of Gods Iustice; pressing downe, and running over; pressing downe, because it presseth downe, to the bottome of the bottomlesse pit; and running over; because it runnes for ever. For then the way of the ungodly is said to perish; when there is no way left to save them from perishing: for such and so desperate, is the state of the ungodly, in the state of ungodlinesse; that no way is left them, either for helpe, or hope: For wherein, should they hope for helpe? Compassion will not helpe them; for *The Lord will laugh them to scorne, in his high displeasure.* Mediation will not helpe them; for God hath sworne; though Noah, Daniel, and Iob should speake for them, yet he will not beare them. Time will not helpe them; for they shall perish everlastingly. Place will not helpe them; for they shall fall into a bottomelesse pit. Death will not helpe them; for they shall call for death, and it shall flee from them; that they may live to be tormented, with the worme that never dies. And here now, for very pitties sake, let me put all poore soules in minde; that they bee carefull to remember that warning of Christ, *Agree with thine adversary, while thou art in the way:* for whiles we are in the way; there are waies left, to keepe us from perishing; There is a way of compassion; *For God delights not in the death of a sinner; but that he should turne from his wickednesse and live.* There is a way of Mediation; not of the men

Daniel and Job: but of the Mediatour betweene God and Man, Christ Iesus. There is a way of repentance; for if a sinner repent him of his sinne; God will put away his sinne out of his remembrance. But if it once come to this, that the way of the ungodly doe perish; alas then, there is nothing left, but woe upon woe: no way left for helpe: no way left of hope; nothing to be talkt of; nothing to be thought of; but perishing; not onely whilst the world endures; but not when the world it selfe shall perish.

The Prophet gave a good reason before, why there shall be a congregation of the righteous; because *God knoweth the way of the righteous*; but why would he give no reason here, why *the way of the ungodly shall perish*? For to draw a reason from the law of contraries; as to say; Because God knoweth not the way of the ungodly; will not serve: for Gods knowing, may well be a strong reason; seeing it is a strong cause: a cause that is operative; and that to many degrees: For whom God knowes, hee regards; whom hee regards, hee preserves; whom hee preserves, hee blesses: but what cause can Gods not knowing be? for what operation can be in a Negative? yet so it is; Gods not knowing, workes by not working: for whom he knowes not, he regards not; whom he regards not, he preserves not; and whom hee preserves not, they presently fall; and perish of themselves. And the Prophet had great reason to give a reason

reason there, because it was an Effect, that needed a cause; but hee had no reason to give a reason here; because it is an Effect, without a cause; without a cause Efficient, though not Deficient: and why then should hee give a reason, why the ungodly shall perish; seeing God not knowing them; there can be no reason given, why they should not perish.

When it is said, The way of the ungodly shall perish; the wicked take occasion by these words, to conceive a hope, as wicked, as foolish; that if the way of the ungodly shall perish; then the ungodly shall have no way to stand in; and if they have no place to be in; then they shall be nowhere; and if they be nowhere, then they shall not be at all; which is as much as they desire: for it never troubles them, not to be at all; so they may be sure, not to be troubled at all. But this is a conceit, not onely vaine, but wicked; for by perishing, is not meant, an utter annihilating, and dissolving into nothing; but they are then said to perish, when they are forsaken of God; and delivered over into the hand of Satan. For when the Iudgement is once past, and the chaffe separated from the Wheate; then there shall be a new heaven, and a new earth; but the old Hell shall continue still; and there the ungodly, and their way shall lie; For in the new earth, there shall be no way, for either the ungodly, to walke in, or for sinners to stand in; but all, shall be Holy ground; and no feete shall walke, or stand there; but such onely, as have put off

the shooes of corruption; or rather indeede, as have put on the shooes of incorruption.

The Prophet in the beginning of his Psalm, noted in the wicked, a triplicity of sinning: Walking in the counsell of the ungodly; standing in the way of sinners; and sitting in the chaire of scorers; and here in the end of his Psalm, hee noteth a triplicity of their punishments; They shall not rise in Iudgement; they shall not stand in the congregation of the Righteous; and their way shall perish: and it may be thought, when the scorers heard; they should not rise in the Iudgement; this never troubled them; for they care not for rising; they are well enough as they are; they have a chaire to sit in, and they scorne to rise. And when the sinners heard, they should not stand in the Congregation of the Righteous; this did not much move them neither: for they like better, to be by themselves, in the way of sinners; than be bound to keep company with such precise fellowes: but when the ungodly heare, that their way shall perish, and that they shall not have that way to walke in; this strikes them dead; their hearts are cleane done; and now would they be begging of *Abraham*, to send *Lazarus* to their fathers house, to warne their friends from following their courses, for feare of their curses.

And may it not now be truely said, that the Prophet hath performed both his prizes, to the full? for as before, he did not leave a godly man,
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till he had brought him to receive his portion in heaven: so now, he hath not left a wicked man, till he hath brought him to receive his portion in hell. For, the wicked have a portion too; though they were better be without it; a miserable portion, to have misery for a portion; yet so the Prophet in another place calls it; this is their portion; *Fire and Brimstone; and a stormy Tempest*. And now we may indeed say, the Prophet hath well ended his taske; and wee might say, happily; but that he ends it miserably: for he hath delivered his Psalm, as it were, in a tragicall forme; making it to beginne with blessednesse; and to end with perishing; but yet he hath so framed it; that we may easily reduce it, by helpe of the Law of contraries; into a more Comickall forme (if I may so speake) making it to begin with misery; and to end with blessednesse: and this, perhaps, will be a forme more capable of a *Plaudite* from our hands; and of an *Io Paen*, from our tongues; and may thus be framed; Miserable and wretched are the men, that have walked in the counsell of the ungodly; and have stood in the way of sinners; and have sate in the chaire of scorers; but have no delight in the Law of the Lord; nor in his Law will exercise themselves, either day or night: and they shall be like to chaffe, which the wind scatters. The godly are not so; but they are like a tree, planted by the waters side; which will give its fruit in its time: the leaues also shall not wither; and whatsoever they doe, it shall prosper. Therefore
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the godly shall rise in the Iudgement; and (parted from the wicked) shall make a Congregation by themselves: For, *the Lord knoweth not the way of the wicked; and the way of the godly shall be established.*

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